THE LECTVRES of *John Knewſtub*, vpon the twentith Chapter of *Exodus*, and certeine other places of Scripture.

¶Seene and allowed according to the Queenes Maieſties Iniunctions.

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¶ To the right Honourable and

vertuous Ladie, the Ladie Anne, Counteſſe of Warwick,
I. K. wiſheth increaſe of that grace, that
hath promiſes, bothe of this life, and
of the life to come.

Hen once I had yeelded (right *Honorable*) *to the often and earneſte requeſt of ſundry men, for the publiſhing of certein Lectures, which (as they ſaid) not without ſome fruit they had heard me reade: I was ſoone reſolued within my ſelf, of one to whom I might preſent the firſt fruites of this my labour. For the well accepting of that which firſt I did ſpeake before your honor, put me in aſſured hope to finde an indifferent eare for this, whiche with more deliberation I ſhould commit to writing, and the manifolde benefits which I haue receiued, conſtreined me to lay holde of any opportunitie offered, whereby I might leaue ſome remembrance of my thankefulneſſe and dutie, towards any of that honourable houſe of Warwick, to the which I am (in the Lord) ſo many wayes indebted. Wherof I haue in few wordes to ſay thus much, that I think there is great occaſion offered of thankefulneſſe vnto the Lorde, who would that ſo many benefites & ſo much comfort ſhould come to me from thence, that he hath offred me alſo this opportunitie, to leaue behinde me a thankefull memorie thereof, that there might be ſome remembrance continued of that thing, that hath in it great deſeruing why it ſhould not be ſoone forgotte. And to the Chriſtian reader whoſoeuer, I ſay, that I am not ignoran*

into what danger I haue offered my selfe, attempting to write of that matter, wherein so many godly men with so greate fruit & commendation haue trauelled before me. For to add any thing vnto them, or to differ any whit from them will be charged by some with noueltie, or secret reprahension of their trauelles: and to treade in the same steps with others that haue gone before, shall not be able to auoyde the blame of needlesse labour, and trauell to no purpose. I am therfore to require of all men, that iudgment may not proceed against me, before I shalbe admitted to speake for my selfe, and that with indifferencie it may be heard what can be said, why no such sentence ought by any right to passe against me, or any other in the like attempt. And for the former charge (of adding any thing to the labours of so godly men) if those who haue gone before vs hauing so little helpe from their predecessors, haue notwithstanding left great light vnto vs, so that being beetrusted, but (as it were) with one talent, by their diligent trauell and occupying they haue made it fiue: I do not see, but that it may well stand with the modestie of a Christian of our time, being so richly left, and entering vppon so great a stocke, to trauell at the reckoning to be found at the least to haue gayned something. Nay, I doe not see how we shall auoyde the iust reproche, of vnfaithfull stewards, if so many talentes increase nothing vnder our handes. So farre am I from imagining that the blame of noueltie, or any such thing, hath in it iust cause to stay our trauell, or hinder our labour in that behalfe.

And for the other charge (of treading in the same stepps with them that haue gone before vs,) if that course shoulde be taken, there is much that might be saide for it. For the same meate which being prepared by one, doth please the tast and stomach: being dressed by another, we haue no such sauour in it. And suerly the affections of men stand no lesse diuersly affected towards the varietie of Gods giftes, in deliuering one and the same matter, then doth the stomach towardes

wardes the diuersitie of dressing one and the same kinde of meat: so that in so great diuersitie a man may well hope to be directed vnto some, who shall finde them selues holpen by his handeling of the matter, albeit no other thing be brought beside that which hath bene heard of before. For as the Lord wil alway haue this aduantage against the wicked for the clearing of his iustice, that it may truely be said vnto them, in respect of the varietie of Gods giftes graunted them: We haue piped vnto you, but ye haue not danced: we haue mourned vnto you, & ye haue not wept: Luke.7.32. so will he magnifie his mercie towards those that be his, in graunting them such varietie of giftes, as no man shalbe so affected, but that he shall finde a helpe prepared, whereby he may be benefited. We see thē, that either of these courses hath not only sufficient defence to cleare it, but also much to be said for the commendation thereof. The Christian Reader shall perceiue in perusing this treatise of the lawe, that my trauell hath beene to let him see, that Christ is a Sauiour in deed vnto him, that he might perceiue the length, breadth, and depth of his mercies, & so be brought to imbrace them accordingly. And because the greatnesse of our corruption discouereth the riches of his grace, which is by so much the richer, as the pouertie is greater which it doth releue: I haue laboured therfore to lay out our pouertie & want in euery particular cōmandement, and to declare how that our affection standeth naturally not indifferēt, but an vtter enimie to the obedience required in the same. That in the sight of so much rebellion & sin, bleeding (as it were) in euery parte of vs, of some deadly wound, we might slacke no time in seking vnto Christ Iesus the only Physician of our soule. And considering the number & danger of those wounds that he doeth cure and couer in vs, we might neuer forget or smally account of, but alwaies worthily magnifie the greatnesse of his grace & mercie towards vs.

Which manner of proceeding (if it be indifferently examined) shalbe found to haue great fruite and profite in it. For to

make vs careful in seking after Physick, this is not sufficient, that we knowe our selues to be diseased & sick: but to know a number of diseases to be growing vpon vs, & those of that qualitie that euery of them threatenet h present death, hauing infected the principall partes of our life: that is it which maketh a man with all speede to take him to the remedie appointed for the same. Many there are, who will not denie them selues to be sinners and sick of sinne: but because they neither knowe howe many partes are infected, nor yet howe daungerous their infection is, their care to be releeued is the smaller, and their labour the lesse to be ridd of it. Whereupon also it followeth, that he is so much the lesse regarded, who is to worke that cure vpon them. So that we see this generall lapping vp of sinne, when it is not vnfolden to our consciences, and layd out in the seuerall branches thereof, is not only hurtful vnto vs, but also iniurious vnto the due estimation of the death of Christ. I cannot more fitly compare those men (who will most willingly confesse them selues in generall words to be sinners, & yet are very loath to be troubled with any particular knowledge thereof) then vnto some notorious offenders against the lawes and peace of their Prince, who can willingly heare these generall wordes, that they be offenders, and haue not kepte the seuerall statutes and lawes of their land, so that they will proceede no further with them: but to be brought foorth and charged with their seuerall fellonies, murthers, or treasons that they haue committed, and to haue their wickednesse particularly layd out in number of deedes & manner of doing, that may best set out the heynousnes thereof, that in no case may be abidden. And yet notwithstanding before that time, neither is their own estate greatly feared, nor yet the lawe so much as thought vpon howe to be satisfied. It is this particular sight of sinne, that sendeth vs forthwith vnto Christ, & maketh him appeare both glorious in the multitude of his so great mercies, and moste necessarie in the consideration of our so many daungerous infirmities.

If

If it pleaſe the Reader in the examining of him ſelfe in any commaundement, foorthwith to ioyne to the ſame that which is written here of the properties of loue, and that other next Lecture of the vſe of the lawe: he ſhall find (I hope) ſome help in them, the ſooner to departe from him ſelfe, and the more carefully to imbrace Chriſt. And that he may be acquainted the better with my meaning and purpoſe in this matter, I will giue him in fewe wordes the reaſon of the ſame.

I ſee in the lawe of God that we are not onely forbidden the workes of our owne deuotion and intent, & bound to that choiſe of workes that God hath appointed in his word: but alſo that we are ſtrictly charged to doe the ſame, all and euerie one of them in loue, which is an affection that carrieth a man ſo in delight after the things which he loueth, that he oftentimes forgetteth himſelfe in reſpect thereof. According as it is reported by the holie Ghoſt (as a propertie to knowe it by,) that loue ſeeketh not her owne thinges. This is the cauſe why after the commandements I haue ſet downe the notes & properties to diſcern loue by, that when we haue ſene what works they be that we are bound to doe, we may alſo ſee with what affection we are charged to do them: that we may be as carefull to bring the right manner of doing vnto the Lord, as the very deede that he approueth. For we are aſwell to perfourme duetie in the manner of doing, as in the deede it ſelfe. It is one and the ſame God, who hath inioyned both vnto vs, & therefore may not be denyed in either of them. The vſe of the lawe which is in the Lecture following, wil declare with what conditions we haue wages promiſed for our work, & whether the couenant be ſo fauourable as that we neede not to doubt, but that we ſhalbe able to perfourme it, and therefore to liue in it: or otherwiſe ſo harde, (as the trueth is in very deed,) that he remayneth vnder the curſe of God, who continueth not in all things that are written in the book of the law to doe them. Let vs then ſet theſe together. Firſt, the number of deedes: then, the manner of doing, which muſt haue in it thoſe properties

that be in loue: and last of all, the hard condition, which is, not to haue our good doings to blot out and strike off our euill: but to remaine vnder the curse, if we shall not continue in euerie thing that is written in the booke of the lawe to doe it. And then we shalbe forced to giue ouer this strong holde, euen this confidence in our selues, and betake vs wholy to the mercie of our GOD, and magnifie the same accordingly. And least we should imagine the matter of letting go the opinion of our selues, and our worthinesse, to be nothing so harde as it supposed, and therfore no such need to haue so often before vs (in meditation & earnest consideratiõ therof) the multitudes of deeds to be done, the louing manner of doing, & the hard condition if they shall not be done: Let vs aduisedly consider, howe that singular instrument of God S. Paule confesseth, that he himselfe was so subiect vnto this ouer great opinion of himselfe,

2. Cor. 12. 7.

that the messenger of Sathan was sent vnto him to buffet him, least he should be puffed vp with the measure of graces, which were giuen him. The daunger is greater therefore then we are aware of, when so rare an instrument and chosen seruaunt of GOD as was Paule, so hardly and with so much a doe, is brought to haue an humble opinion of him selfe and his worthinesse.

The Romish religion likewise (fighting so stoutely for the deserte of man) may teach vs, that this doctrine (of true humbling and submitting of our selues vnto our God) wil not so easily enter into fleash and blond, as at the firste we would imagine: but that we haue need often to set before vs this looking glasse of the lawe in manner as hath beene declared, to humble vs withall. And all shalbe founde little inough to bring vs truely from our selues, and to send vs, not in parte, but wholy, vnto the mercies of our God, whiche are declared vnto vs at large in the next Lecture after the vse of the lawe.

When we shall haue profited in drawing neere vnto Christ, and making much of his mercie, by an often and true sighte of our selues in the lawe, there is yet remayning an other vse

and

and fruite to be taken by it, of no lesse profite then the former, whiche is, that when wee shall haue taken comforte in the mercies of Christ, and decreed to walke in the obedience of his will, to declare our thankefulnesse therby: the lawe will stand vs in good stead to quicken vs therevnto, while we learne by it, bothe the number of thinges that are to be done, and also the backwardnesse of our naturall disposition and inclination therevnto. Which we could not once (without this admonition from the lawe) haue suspected to haue beene so greate, and therefore our care to suppresse it, woulde haue beene so much the lesse. But hauing determined once to walke in the wayes of his commaundements, & then hauing warning from the lawe, that there is both in our wit and will, enimitie therevnto, altogether bent to resist it: it cannot but increase our care, and add vnto our paines and trauell, for the atteyning vnto that end of obedience which we haue propounded vnto vs. For the man who hath a desire vnto any thing, vnderstanding once of any let in the way, is thereby more prouoked and stirred vp to bestowe cares and paines vpon the same: knowing very well, that the thing which he desireth cannot otherwise be compassed.

And who is he then, that seeing what duties are to be performed both to the Lorde, and to his brethren, and in what maner of affection (for it is the end of Christe his deathe, and the purchase of his passion, to haue a number not onely giuen, but zelously giuen vnto good workes) remembring withall, what an enimie he hath at home of his owne nature: if there be any feare of GOD in him, that shall not be occasioned heereby more plentifully to practise the meanes of his saluation. Especially knowing that those who are ingrafted into the body of Christe, muste dye vnto sinne and rise vppe into theese fruites of righteousnesse? Mereouer the knowledge and meditation of the lawe and commaundementes, doe helpe vs forward vnto true and sincere Christiantie. For a great number deceiue themselues in a generall good meaning, whiche Titus. 2. 14.

they haue to serue the Lord, taking that to be the true seruice of him: and in the meane time are nothing carefull to keepe a good conscience in the seuerall duties of the lawe, nor any thing trauelling to traine vp their affections to delight therin. As if in Christianitie we were to roue vncerteinly about good motions and good meanings, and had no certeine marks of seuerall duties set before vs to shoote at, that wee might so iudge of our selues, as we see vs come shorte or wide of them.

Wheras the true Christian in very deed profiteth in drawing neerer and neerer vnto the Lorde, in making his life and conuersation more conformable vnto the seuerall duties set downe in the commaundements. Beeing likewise carefull to approue his doings by the lawes & statuts made for the same, as in ciuil dealings and traffique, a man will feare to offende against the lawes and statutes prouided in that behalfe. And as a wise man that hath much dealing in the world wil haue some abstract of the statutes, that (as occasion requireth) he may turne to them, and so deale without daunger of lawe: so it standeth well with the policie of a Christian, to be skilfull in the statutes of his God, that when he hath to deale with the name of his brother, looking in this abstract, he may see the cautions to be obserued in the same, that he offend not against the lawes and statuts of the Highest. And whē soeuer he hath to deale with his goods, he may turne in like manner to that statute that hath prouided for wel dealing therin, & so anoyd the dangers that otherwise he should fal into. The like is to be done, when there are dealings immediatly betwene vs & the Lord, that we should often looke into this breefe abstract of the statutes of our God, to see alwayes what is the prouiso that is made for his glorie, and the suppressing of our owne corruption. Our corrupte nature doeth aske all this of vs, and the man that feareth God giueth no lesse vnto it. For the blessed man is said to meditate in the lawe of his God day and night. Nay, we see that the only wise God (who knoweth better then

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we our ſelues what need we haue) hath appointed vs yet more meanes, & therfore we muſt thinke that there is more vntowardnes in vs, then we could of our ſelues ſuſpect. For he hath left it a perpetual order for the education of his children, that there ſhould be men of ſpeciall gifts, both for learning & aptnes to teach, & alſo for good life: who by teaching, exhorting, and reprouing, ſhould (as it were) whet the word to make it enter. It muſt of neceſſitie be an hard matter, that requireth ſuch inſtruments, & ſuch workemen, for both the inſtrument and the workmen are from aboue. The wiſedome of the world could not performe this, and therefore the Goſpell (which is the arme and power of God vnto ſaluation) was ſent from the boſome of the father. And for the workemen we are not at our choyſe to take where it ſemeth good vnto vs, but they are appointed to our hand by the holy Ghoſt, who hath ſet down ſuch notes of good learning & good life to diſcerne thē by who are of his ſending, and fit for ſo weightie a worke, as that they giue forth a plaine teſtimonie vnto vs, that they come from Heauen, framed and prepared of the Lord himſelf vnto this work. As the goodnes of our God could not denie vs any thinge neceſſarie, ſo his wiſedome would not that we ſhould be loaden with any thing ſuperfluous & vnneceſſarie. Which muſt force vs to conclude againſt our ſelues, that we are not knowen vnto our ſelues, vnleſſe we ſee matter within vs, neceſſarily requiring to be pricked forward with the liuely preaching and ſounding miniſterie of the word. And that we tempt the Lord, if we content our ſelues with our priuate readings and meditations, and deſpiſe the preaching of the worde: whiche the Lord hath ſeene to be ſo neceſſarie, that he hath appointed it not for one ſorte of men, but vnto all, of what condition ſoeuer: neither vnto age alone, but perpetuall for all ages and times. The labours therefore of them that do write, are not taken in hand, that men ſtanding vpon them, ſhould contemne or leſſe frequent the publique miniſterie of the Church: but to bring them into greater lone and liking with the ſame. That receiuing

uing some fruite that way, they might looke for a great deale more by that, which is appoynted by the Lorde, to present vs perfect in Christe Iesus. Col. 1. 28.

Concerning these Lectures, I am to craue generally of all men to whose handes they shall come, that in what pointe soeuer they shall thinke their admonition may doe me good, they would not denie me that Christian and brotherly helpe. And likewise if they shall in any thinge finde them selues holpen by my trauell, that as they are to returne the whole praise vnto GOD (to whome onely it is due:) so they would not denie the comforte of their prayers vnto him, whome the Lord in mercie hath vouchsafed to make an instrument (though moste vnworthy) of some goodnesse vnto them. And of your Honor (my very good Lady) I am most humbly to require, that this dutie (howe slenderly soeuer performed) may according to your accustomed clemencie be wel accepted of. That what want soeuer be in the worke, either of that you desire, or of that I were in dutie to perfourme, may finde a supplie heerein, for that it proceedeth from a minde moste willing to answere your desire, and most vnwilling (if abilitie did serue) to be behinde with the least parte of that, that duetie may in any respect demaunde.

And as all good Christians should rather be desirous to lerne howe to go forward, then to heare what good beginnings they haue made: so I doubt not (Madame) but a few wordes vttered to that ende (especially from me that haue great cause to be thankfull vnto God, for that he hath already wrought in you) shall finde better interteinement with your Honour, then muche speech directed to an other purpose, howe good and iust soeuer the cause be that might prouoke me therevnto. It was a saying sometime of Asia, that it was no praise neuer to haue sene it, but to haue liued temperantly in Asia was praise worthy. So many were the allurements, & so great was the intemperancie thereof. I think we may nowe (altering the wordes) reteine the trueth of the matter, if we should say, it were no great

great matter, neuer to haue ſene the Courts of Princes, but to haue liued Chriſtianly in thoſe Courtes, were a ſpeciall worke of Chriſte in his. And therefore (Madame) as ſometimes I ſpake in the hearing of your Honour: ſo nowe I ſay againe, that where the aſſault of the aduerſarie lyeth ſoreſt againſt any, there wiſedome would, that the inſtrumentes to beare off and to beate back the ſame, ſhould be more in number, and ſtronger in effect. And for this cauſe we doe reade, that in the Court of Iſrael the Prince himſelfe (who for the number and weight of affaires, was (as may be thought) by ſome iuſt title, to be priuiledged aboue the reſt) might not be exempted from keeping this diligent watch and warde in his owne perſon (by reading all the dayes of his life in the lawes of his God) againſt the daungers that by reaſon of that place he was in great daunger of. Diuerſe whereof, after they are recited in Deuteronomie, immediatly the holie Ghoſte giueth the medicine for them, whiche is to be occupied in the lawes of his God, all the dayes of his life. If any by dayly meditation in the Lawe of God, ſhall thus exalt wiſedome (that is the word of GOD) by making it the chiefe delight of their heart, beſide the auoyding of theſe daungers and ſuch like, there is a promiſe paſſed from the Lord, that wiſedome ſhall exalt them. If they ſhall ſett her in place and eſtimation aboue all other thinges, ſhe will requite it againe, by aduaunceing their honour and eſtate aboue the condition of others. But if they ſhal make no more of her, but as a common thing, ſhe will aunſwere them in like meaſure againe, to leaue them in place & eſtimation with the common & worſt ſort of men. Proue. 4. 8.

The honour therefore of aduauncemente (whiche all men are giuen to haue ſo great liking of) commeth neither from the Eaſt nor from the Weſt, but from the Lord himſelf: and this true honour wayteth vpon all of them, who imploy themſelues, their countenaunce and their credite, to honour and aduaunce this wiſedome which is the worde of GOD. Which thing that it may abounde in you (Madame) dayly

more and more, and in his honour to whome the LORD *hath ioyned you, and that by the meanes thereof, you may so continue your life, as that you shall not feare to dye, as in dutie I am for many benefites receiued most bounden: so I doe moste humbly craue it of our mercifull* GOD, *to whose fatherly prouidence (ceassing to adde any thing further, and remaining to perfourme all dueties from time to time, that I shall bee enabled vnto) I doe moste humbly commit your Honour.*

(???)

Your Honors moste humble to commaund in the Lorde.

Iohn Knewstub.

IT was my desire (good reader) when I vnderstoode that the Printer purposed a new impression of this booke: to haue it come with newe occasion of fruit vnto thy hands againe. And therefore I haue briefly drawne together the summe of euery Lecture, that he (of the simpler sort) who meaneth to haue his own memorie, or the memorie of any vnder his gouernment, exercised in the knowledge of those duties that are laid vpon vs by the Lorde: might be holpen hereby the better to perfourme the same, while he shall finde in euery Lecture briefe notes, conteyning the summe of al that is more at large spoken therein. And if the same notes all of them together, shall be thought

to require more time then thy leasure may aford to bestowe therevpon: thou shalt find at the end of euery Lecture a note, declaring how we ought to examine our selues in the whole: which if thou shalt commit to memorie with care to receiue instruction thereby, I hope the profite shall be woorth thy paines: albeit the profite would be greater, and the matter plainer, if all the notes were ioyned together. Diuers faultes are here set downe which haue escaped, especially at the beginning, which thou shalt do well to correct in thy booke, with thy penne, before thou enter to reade ouer the whole. And thus I end, committing thee to God, and to the worde of his grace, which is able to build further, and to giue thee an inheritaunce among all them which are sanctified.

Eſcapes.

Page. 12. line. 20. in the margent, for the Lord, read, the lawe. pag. 43. li. 13. marg. blot out, as appeareth. pa. 49. li. 13. marg. for iuſtifie and, iuſtifie the truth, and. pa. 52. mar. li. 26. in hope, in no hope. pa. 98. li. 11. an other, it, an other that way, it. pa. 103. marg. li. 14. put out the. pa. 154. marg. li. 6. to ſee, to ſet. pa. 156. li. 12. heede ſetting, heede of ſetting. pa. 176. marg. li. 9. loued, loueth. pa. 182 li. 22. and lawfully, and carefully. pa. 191. li. 6. are ſincere, are not ſincere. pa. 199. li. 20. countenaunce, continuaunce. pa. 215. li. 30. and labouring, and labour. pa. 224. li. 30. knowen. therfore, knowen: therfore. pa. 227. li. 25. doe ye, doe we. pa. 240. li. 14. ſinne, from ſinne. pa. 256. li. 30. to the, to be the. pa. 258. li. 13. maketh the, maketh him the. pa. 291. Eſaie. 65. 17. read. 63. 17.

THE LECTVRES OF Iohn Knewſtub vpon the twentith Chapter of Exodus, and certeine other places of Scripture.

¶ The firſt Lecture vpon the firſt and ſeconde verſe of the ſame Chapter.

1. THen God ſpake all theſe words, ſaying: I am the Lord thy God.
2. Which haue brought thee out of the lande of Aegypt, out of the houſe of bondage.

IT hath alwayes bene and nowe is a fruitfull trauell of men, to drawe arts and ſciences plentifully laide out, into briefe heades and ſome fewe generall rules and principles. Not only for memorie, (which in many, and long diſcourſes, becommeth ſo intangled as it can hardly with any fruite get out:) but alſo for practiſe, whiche of neceſſitie muſt be ſo much the later, as it ſhall be longer before we learne the matters to be practiſed. And the ſlower we are in peruſing matters to be done, the ſlacker muſt we be in the performance thereof. But yet all this notwithſtanding, as well reaſon, as the practiſe of the learned, might eaſily be auoyded, becauſe all is but the reaſon and practiſe of man: if the only wiſe God, had not left vnto vs the whole doctrine of Chriſtianitie, comprehended in very fewe wordes.

A. Examples

Exod. 20. Deut. 5. Matt. 22. 37. Heb. 6. 1. Examples whereof we haue diuers, both in the olde and newe Testament, whiche may be a sufficient warrant, for enterprising thus briefly to comprehend Christianitie.

If any shall take exception against the preaching & opening of the lawe, in this cleare light of the Gospel, calling it, (as it is called in the 2. Epistle to the 2. Cor. 3. Corinths) The ministerie of death, & the killing letter: let him vnderstand, that the holy Ghost in the same place speaketh of the lawe without Christe, what it worketh in our infirmitie: whereas otherwise, of the lawe (being considered in the couenaunt that is in Christ,) it is truly sayd by the Prophet in Psal. 19. 7. the Psal. The lawe of the Lord is perfect, conuerting the soule, the statutes of the Lord reioyce the hart, &c.

At the publishing of this lawe of God, there was great terrour and feare on euery side. For (as appeareth in this former Chapter) the mount Sinai was all on smoake, and the Lorde came downe vpon it in fire, and the smoake thereof ascended as the smoake of a fornace, and all the mount trembled exceedingly. The people hearing the thunders and lightenings, and the sounde of the trumpet, seeing the mounteine smoaking, and feeling suche terrible trembling and shaking of the earth, fled, and stode a farre off: making earnest suite vnto Moses that he would speake vnto them, and that they might not heare the Lord least they dyed. So great was their feare, and so wonderfully were they amased at the matter. It was very requisite and necessarie, that this maiestie of the Lorde, should come in with the enterance of his worde. For we are giuen to make small reckoning of it, and lightly to reiect the authoritie thereof. For, do not thousandes imagine that Men do contemne the they sufficiently reuerence the maiestie of the Lord, when

when notwithstanding, they liue without all awe, feare, and reuerence of his worde. Needfull therefore was it, nay most necessarie, that the maiestie of the Lorde, should visibly come forth after a glorious maner at the deliuerie of the worde: that men might vnderstand, that the neglect of the worde, is the contempt of the maiestie and honour of the Lorde. For the Lorde hath coupled his honour and glory to his worde, so that they can not neglect the one, but that they muste in so doing contemne and despise the other.

maiesty of the Lorde, when they walke carelesly or contemptuously against those duties that are layde vpon them by the worde.

Those plentiful testimonies that are recited to the Hebrues, to aduaunce the dignitie of Christ, prouing his diuinitie, and giuing him superioritie aboue the Angels: are in the second Chapter applied by way of exhortation to the reuerencing of his worde: telling them, that if the worde spoken by Angels was ratified, & that euery disobedience receiued a iust recompense of rewarde, howe could they thinke once to escape, neglecting so great saluation. Whiche at the first, begunne to be preached by the Lord, and afterward, was confirmed by them that heard him, God bringing testimonie and authoritie therevnto both with signes and wonders, and diuers miracles, and giftes of the holy Ghost. Well did the Lord vnderstand, that wordes are but winde with men, & therefore it was the good pleasure of his will, that neither his lawe nor Gospell, should come naked and bare into the world, but with the credite of his owne glorie, and countenance of his owne maiestie. For, the Gospel, (as now we haue heard) was not only preached by the Lorde Iesus, but also confirmed (by the ministerie of those that heard him) with signs, wonders, and miracles. So that to neglect the gouernement of the worde, is to tread vnder feete the maiestie

Heb. 1.

of the Lord. Hauing made this enterance I do proceede vnto the text, where, I am inforced to speake a little of the nature of the wordes, bycause they bring great lighte to the true vnderstanding and meaning of the commaundement.

The lord setteth before his promise that name, which bringeth assurance with it for the performaunce thereof.

The worde Iehouah, whiche is here Englished Lorde, is a name of God, giuing vnto him his true nature and essence, whiche is, so to haue his beginning, and being, of him selfe, as in him, and by him, all things that are, haue their being. And therefore it is vsually set before the promises and couenaunts of the Lorde in the Scripture, that we should not doubt of the performaunce thereof, seeing it is the couenant and promise of that God, that hath his beginning and being of himselfe, and procureth the being and performance of all things vnto them. In so much that the Lorde denieth in Exodus, that he was knowne to Abraham, Isaac, and Iacob, by his name Iehouah, bycause he hadde not performed in their time, the promises made for their deliuerance out of Egypt, and for their possession of the lande of Canaan. The Verbe, is not vsually expressed of the Hebrues in the like phrases where the sense is apparent, and therfore of some, is set downe before the word, Lord, and read thus: I am the Lord thy God: of other some, next after the word, Lord, and then it is read thus: I the Lord, am thy God. Wherein, although in sense there be no difference, but that both, affirme one and the selfe same thing: yet, bycause there is more cleare vnderstanding of that one and the same thing, by placing the Verbe next after the word, Lord, I see no cause, why the practise of some should be preiudiciall in this matter, but that it may be sayd: I the Lord am thy God.

In affirming that he is their GOD, he assureth them

them of all mercie and happineſſe from him ſelfe alone, both in this life and in the life to come. Making a league with them, to make him ſelfe knowne to be their GOD, by the mercies he had to beſtowe vppon them, and that he would haue the care and charge of their welfare, reſerued to him ſelfe alone. It remaineth to be proued by the ſcripture, that this manner of ſpeaking (To be their GOD) conteyneth promiſes in it for this life, and for the life to come. In the Pſalme, the Prophete hauing made mention of ſundrie outward bleſſings: in children, in increaſe of corne and cattell, peace and freedome from enimies, concludeth thus: Bleſſed are the people that be ſo, Bleſſed are the people whoſe GOD is the Lorde. Making theſe outward bleſſings, to be conteined vnder the benefit (of hauing the Lord to be their God.) In Exodus, promiſing their deliueraunce from Egypt, he ſayth that he will be their God, conteyning that outwarde deliueraunce, within this mercie (of being their God.) And as for the ſpirituall and inward bleſſings, (as writing his lawe in our hearts, pardoning our ſinnes, and not remembring them any more,) that they are conteyned within this couenaunt (of being our God,) may appeare in the Epiſtle to the Hebrues. After thoſe dayes (ſayth the Lord) I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they ſhall be my people. For I will be mercifull vnto their vnrighteouſneſſe, and their ſinnes and their iniquities I will remember no more. And in Ezechiel we may clearely ſée, that the remouing of our ſtonie heartes, the receiuing of vs to mercie after wée haue tranſgreſſed, the cauſing vs to walke in his ſtatutes and lawes, are ſtreames that flowe from this fræ founteine of grace (that the Lorde is become our

This phraſe of ſpeach (to be thy God) declareth that the Lord hath taken vppon him a ſpeciall charge of vs & our eſtate, ſo to bleſſe it as he may bee ſeene our eſpeciall good God therein.

Pſal. 144. 15.

Exod. 6. 7.

Heb. 8. 10, 12.

Ezech. 36. 26.

God.) A new heart (sayth the Lord by his Prophete) will I giue you, and a newe spirite will I put within you, & I will take away the stonie heart out of your body, & I will giue you a heart of flesh: and I wil put my spirite within you, and cause you to walke in my statutes, & ye shal kepe my iudgements, and do them, and ye shall dwell in the lande that I gaue to your fathers, and yee shall bee my people, and I will be your God. Where, these benefites receiued, are made the fruites that followe (of hauing him to be their God.) Which is all done freely, and vndeseruedly, as the Lord plainly professeth in the same Chapter in these
Verse.32. wordes: Be it knowne vnto you, that I doe not this for your sake (sayth the Lord God:) Therefore ô ye house of Israel, be ashamed and confounded for your owne wayes. Neither doth this mercy (of hauing the Lord to be our God,) conteine it self within the compasse of this life, but reacheth vnto the blessings of the life to come. As appeareth in the Gospell after
Luke, 20. 37 38. Saint Luke, where, our Sauiour Christe proueth, that it must nedes be well with Abraham, and that he must rise againe, bycause it is written, The Lord is the God of Abraham: for he is not the God of the dead, (saith our sauiour Christ) but of them that liue.

Heb.11.16. In the Epistle to the Hebrues, Abraham, and others the children of God, are reported to haue beene straungers in the lande of promise, and not to haue seene the promises fulfilled in their time. Whiche might seeme to make against this that I haue sayde, concerning the blessing of them to whome the Lorde is become God: but it is aunswered there, that he was not ashamed to be called their God, for he had prepared for them a citie. As if that which seemed to be wanting in this life, were so sufficiently recompensed in that ioy that did abide for them, as

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that the Lorde needed not to be ashamed to be called their God, so riche was his mercie towards them. By this we learne, that the first commaundement, conteineth in it the promises of the Gospell, (as it is well noted by M. Peter Martyr) contrarie to that damnable opinion of certeine, who holde, that the fathers of the old Testament, had no promises, sauing of the lande of Canaan, and temporall thinges. We see that the Lorde made promise to be their GOD, which (as we haue heard) hath promises both of this life, & of the life to come. And (as it appeareth in Genesis) all the mercies that Abraham receiued, were conteined vnder these wordes (which are the words of the couenaunt:) I will bee God to thee and to thy seede after thee.

Peter Martyr vpon Rom.7.

Gene.17.7.

The benefite that here is set downe, (of bringing them out of the lande of Egypt, and from the house of bondage,) is an experience which they had of this goodnesse of God, wherein he did apparently declare him selfe to be their God. And so likewise, it is in other places brought in, as a confirmation of the couenaunt: Bycause the Lorde loued you, (sayth the holie Ghost,) and bycause he would keepe the othe which he had sworne vnto your fathers, the lord hath brought you out by a mightie hande, and deliuered you out of the house of bondage, from the hande of Pharao king of Aegypt, that thou mayst knowe, that the Lord thy God he is God, the faythfull God, whiche keepeth couenant and mercy vnto them that loue him, and keepe his commaundements. This experience of GOD his goodnesse towardes them, and the triall that he is become their God, maketh muche to bring on obedience, and therefore is placed with the couenaunt. For when we haue triall in deede, that the Lorde hath speciall good will towards vs, it hath

Their deliuerance frō Aegypt, was an experience of the trueth of this promise that the Lord was their God.

Deut.7.8.9.

great force in it, to bring vs willingly vnder his obedience. Therefore we are taught by this, alwayes to haue in memorie those benefites of God, that haue in them the note and mark of speciall good will and liking, such as he beareth vnto his children. For the remembrance of those, will draw we duties from vs, that shall proceede from a franke and free heart. Let vs therfore haue a register of his greatest benefites done vnto vs. Let vs call to minde what a speciall benefite this is, if we had none other, that when we were (as is the disposition of all Adams children) following the lustes and affections of our owne heart, in that broade way that leadeth vnto death, which so many followe: it hath pleased him to picke vs out of so many, to giue vs misliking of that course of life, which by nature we are so addicted and inclined vnto, and the earnest hungring and thirsting after that righteousnesse that is approued by his worde. His benefites may not be ouerpassed without consideration, they carrie with them strong persuasion vnto obedience, and the faythfull doe vse this helpe to further obedience vnto God. In the last Chapter of Iosua, there is mention made of the seuerall benefites of God bestowed vppon his people, and all for this end, to reclaime them from sinne, and to stirre them to the free and willing seruice of the Lorde. And the people (in the same Chapter) alledge his benefits receiued, as a reason why they neyther may nor will refuse obedience vnto him. God forbid (say the people) that we should forsake the Lorde to serue other Gods. For the Lord our God, hee brought vs and our fathers out of the lande of Aegypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people, through whom we came, and the

Iosua. 24. 16.

Lord

Lorde did caſt out before vs all the people, euen the Amorits which dwelt in the land, therfore wil we alſo ſerue the Lord, for he is our God. They gather by theſe benefites that he is their GOD, and conclude therefore, that they will ſerue the Lorde, bycauſe he is their God, and hath bëne ſo ſingularly good and beneficiall vnto them.

And in very dëde, this perſuaſion that he is our God, and ſo tenderly affected towards vs, is the mother of al true obedience, the founteine from whence floweth al true worſhip and ſeruice of God. It is the note that diſcerneth betwëne the workes of a true Chriſtian, and the dëdes of an Infidel or Heathen man. The Chriſtian worketh his obedience, hauing this perſuaſion, that God is already his God: The Infidel and vnbeleuer hath no ſuch perſuaſion, and therfore his doings come not frankly & frëly from him to honour the Lord, but ſlauiſhly and ſeruilely to ſerue him ſelfe: and after that maner, as it were, to get within the Lorde, and to earne his ſaluation of him ſelfe. It is this fayth, which made the difference betwëne the ſacrifice of Abel, & the ſacrifice of Cayne, as the ſcripture doth declare. It is this faith, that maketh the difference betwëne the continencie that we haue read to haue bene in Infidels and Paganes, and that which is in Chriſtians: betwëne the mercie and almes that proceëdeth oftentimes from ciuil men, & that merciful releëſe that commeth from them that ſerue the Lord in ſpirit and trueth. It is this perſuaſion of his goodneſſe, that iuſtifieth the one, whereas the other wanting this, is odious and hatefull in his ſight. It is this perſuaſion, (that God is ſo rich in goodneſſe as to accept of vs), which ſendeth vs to the true ſeruice of him. The Lorde is not onely contented to ſay, that he is their God, but

also to bring good euidence for the same, in putting them in minde of that singular benefite of their deliuerance frō Egypt, which he had bestowed vpon them.

We learne then in this commandement, (which chargeth vs that we take the Lord for our God) that he hath taken vppon him selfe the prouision to store vs with graces and blessings, both for this life, and for the life to come. And he will haue the honour and glorie of it him selfe alone, because he will declare the riches of his grace towardes his faithful people, and by his dealing with them, be knowne to be their God. Therefore he bindeth vs to seeke for all good things at his hands alone. And in like maner, when we haue receiued any thing, by humble thankesgiuing to returne the whole prayse thereof vnto him againe. Now that we knowe the mening of this cōmaundement, it behoueth vs to applie it to our profite. Wherein we must first vnderstand, that by the meanes of sinne (which is in euery man by nature) man his wit and vnderstanding hath receiued suche a blindnesse, as it can not conceiue the trueth of this commaundement: and also his will and affection is so poisoned, as it can not take any ioy or liking in it. The triall whereof, may be had in this manner: When the man that is not borne againe & receiued vnto mercy, (whom the Scripture calleth the naturall man, because all are such by nature:) when he (I say) is in any streight or necessitie, eyther because he wanteth necessarie foode for this life, or for that he is in daunger to lose wealth, credite, or life: and seeth not the ordinarie meanes, by the which it is likely he should escape the danger: let it then be told him that God is his God, and hath a loue towardes him, and a care ouer him, and will in his time by lawful meanes prouide for him: yet notwithstanding his witte neither

We are commaunded to seeke for all good things at his hands alone, aswel the benefites that apperteine vnto this life & for the body, as those that belong vnto the soule.

Our nature is not inclined to the obeying of this commaunde-

neither conceiueth this perſuaſion, nor his will and affection is any thing made ioyfull or comforted thereby: as one that deſirouſly inclineth after the hope thereof. Which is declared by this, that ſome fall to ſtealing, or ſeeking vnto witches, wiſemen, or wiſewomen (as they call them) to haue their grieſes remedied, and their wantes ſupplied: others, not vſing the ſame, yet by one vnlawful meanes or other, winde them ſelues out of daunger: not waiting by faith vpon the Lord, vntil by lawful meanes he procure their deliueraunce.

This corruption alſo of the naturall man, is no leſſe euident when he is out of daunger, and hath ordinarie meanes to mainteine him by. For when a naturall man hath credite, wealthe, or friendes to compaſſe matters by, either not at all doeth he ſeeke to God by prayer to proſper thoſe meanes which he vſeth: either elſe if he pray vnto him, it is ſo coldly, as that euery man may perceiue, but eſpecially his owne conſcience may tell him, that his hope ariſeth rather from the meanes he hath, then from the goodnes of God, without whoſe bleſſing all helps are nothing. And yet for all that, he findeth no fault with him ſelfe for wante of faith, but will proteſte, that he taketh God to be his God, & looketh for all things from him, beléeuing as aſſuredly in him, as the beſt of them all. Neither is it to be meruelled at, if the naturall man giue ſo muche vnto the meanes: for it commeth often times to paſſe, that the Lorde is conſtreined in dealing with his children, to withdrawe ſomething from the number or ſtrength euen of his lawfull & ordinarie meanes, that the glorie may be wholy his. A notable example whereof we haue in the booke of the Iudges. Where the Lord cauſed Gedeon to ſende away the greateſt parte of his men when

ment, whiche we may diſcerne in aduerſitie, by our doubting of help, or ſeking vnlawfull ſhiftes to helpvs by: and in proſperitie by our either not calling vpon God at all, or elſe our careleſſe calling vppon him for the bleſſing of our eſtate.

Iudg. 7. 1.

The examination of our selues must be in the sifting of our doubting and mistrusting of Gods help in aduersitie, or flying vnto vnlawful meanes to help vs by and in our seldome or careles resorte vnto him in our prosperitie: aduisedly considering that the Lord requiringe soundenes in our whole nature, aswell in thought as in dede, accurseth him that cõtinueth not sounde in all that is commaunded. By this meanes we shall bee brought to se what neede we haue of the obedience & bloudshed of Iesus Christe. And so shall the lawe become our scholemaister vnto Christ.

when he should go to battell, giuing the reason of his doing in these words: The people that are with thee, are too many for me to giue the Madianits into their hands, lest Israel make their vaunt against me, & say, Mine hand hath saued me. Thus corrupte is the estate that all men are borne in. And in this estate doe all men continue, finding no faulte nor misliking of the same, saue that little flocke of Christs, that by the benefite of his death are exempted from it. Whome, when it pleaseth God to call vnto the hope of euerlasting life by the meanes of his worde, he cleareth their witt and vnderstanding, to conceiue the goodnesse of their God to them warde, hee purgeth their will and affection to take comforte in it. And therefore when meanes want, they are not (as the wicked) altogether without hope, running after vnlawfull meanes: but wayte better vpon their God. And when they haue the ordinarie meanes whereby God vsually bringeth matters to passe, they are carefull in craving the successe of them: yea, with inwarde persuasion of hearte, to finde no fruite but by his blessing. The man, that will truely examine himselfe in this commaundement, muste well consider with himselfe, what euill and vnlawfull shiftes hee hath made throughout his life, in his distresse and necessitie: or what doubtes and feares, of not being well and in due time prouided for, haue arisen at any suche time in his heart, and how tickle his nature is therevnto. Likewise, when he hath had the vsuall meanes of Gods mercies, hee muste consider well, how sparing & how colde he hath beene in prayer to God for the successe of them. Which declareth, that his truste was rather in them, then in GOD the giuer of them. Thus may he easily perceiue, in what a miserable condition hee should haue beene,

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had not the mediatour and redéemer Chriſte Jeſus, anſwered the matter for him. It is therefore required, that after this manner he throughly examine his infirmitie and diſobedience, vntill he be truely humbled and brought to Chriſte, to ſée the benefite of his death and paſſion, howe great it is, and howe néedefull for him. When by due examining of him ſelfe, he doeth well vnderſtand, that he is wholy beholden vnto GOD for the benefite of his ſaluation, bycauſe by the lawe they are accurſed, that continue not in all thinges which are written in the booke of the lawe to doe them: then is he forced to acknowledge, that it is good right and reaſon that his life ſhould be ordered after the pleaſure and will of him, that by his death hath brought deliueraunce vnto him from euerlaſting death and deſtruction: and the hope alſo of a bleſſed eſtate to continue for euer. 2.Cor.5. Wherevpon, he proceédeth not onely to the miſliking of this corrupt nature of his, but alſo to the ſuppreſſing of it. That it deale not as it was accuſtomed, neyther when it wanteth meanes, nor yet when it enioyeth them. Calling earneſtly vnto God by prayer, that he may ſo increaſe in fayth, that he may glorifie him in the obedience of this commaundement. His profiting in this obedience (howe great ſo euer) is alwayes ioyned with true humilitie. Bycauſe he wel vnderſtandeth (by the ſight that he hath of him ſelfe) that he ſtandeth by the mercies of God in Chriſt alone. Bicauſe alſo he plainely perceiueth, that his obedience is not without frailtie and manifold infirmities cleauing vnto it. As his obedience is not without humilitie: ſo his falles & infirmities are not without griefe and veration of heart. For he ſéeth in them the diſhonour and diſobedience of that God, of whoſe frée goodneſſe he holdeth all that

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The vngodly for wante of true sight of them selues in this commandement are not touched with the ticklenes of their nature vnto doubting and mistrusting of God his helpe, nor with the effectes & fruites that follow thereof: they see no reason why there should be any great offence therein, and that the want of soundenes in this behalfe ought in any iustice to bring the wrath & curse of God vpon them, & therfore can they not truly se into the fruit of Christe his death and passion.

Rom.4.

he hath or hopeth for. A great number persuade thē selues, that their faith is perfect inough, and no want in it at all, when notwithstanding in their necessities and distresses, they are as ready to doubt and distrust of comfort, as if they had neuer heard of the Gospell, nor learned any thing of the promises made vnto the faythfull. Nay, which more is, they shall no sooner be in any distresse, but they are as farre from hope in GOD, and as ready to helpe them selues by one euill shift or other, as those ciuil men whiche haue no religion in them at all. And al this notwithstanding, they can not see, nor be brought to acknowledge any want in their faith. Let a man be brought somethyng behinde hande (as we say) eyther by losse that he hath had in his sheepe or cattel, or by meanes of euil creditours with whom he hath had dealings: and by and by he will be ready to imagine that he shall not be able to liue, vnlesse he vtter his commodities at a greater price then before he hath done. When notwithstanding, he hath gone as farre before, as conscience could in any respect giue him leaue. He thinketh that his former decay, doth priuilege and make lawful this kinde of dealing. And vnderstand by ỹ way, that in all this purpose & practise, he receiueth not any suspition, that there should be any want of fayth or weakenesse in that behalfe. When as in very deede, then is there true triall of our fayth, if in our necessitie, we shall thereby stay vs from euill meanes, in hope to haue vs prouided for according to his promise, albeit we see not any likelyhode thereof, so farre as our reason can reach. For in fayth there is hope beyond hope.

The children of God by the eyes of fayth, see a secrete blessing promised, which they apprehende by hope: when as the common sort wanting this eye,

cast away all hope, vnlesse by a sensible manner they perceiue and presently may grope the goodnesse and helpe of GOD. The man that will take no knowledge that there is want of fayth in him, but doeth profesle (as the most will doe) that he trusteth in GOD with all his heart, and that there is no mistrust in GOD in any part or corner thereof: is to be sent backe to his doings and thoughtes that are and haue bene in him in the time of his troubles, daungers, pouertie or decay. To consider if there haue bene then in his heart, no more doubting, fearing or suspecting to be prouided for, from the Lord: then hath bene in other times. By this meanes (if there be any sense or iudgement in him) he shall be constrained to confesse the weakenesse of his fayth, and so seeke his comfort in Christe: being conuict within him selfe, of suche mistrust and vnbelefe, as the lawe doeth accurse and condemne. For if a man will not willingly be wise in the beguiling of him selfe, he may sone see and perceiue a great diuersitie in him selfe betweene those times. That where so long as he had helpes and holdes to goe by, he was comfortable, bolde and confident: those being taken away, he is become without all courage, comforte or hope. If there were no want of fayth, how could there be any lacke of comforte or hope? If his confidence were not in the meanes, howe could he be as a man without all heart or hope, so sone as the meanes are eyther vtterly taken away or else diminished? Especially, seeing the goodnesse of the Lorde, which is the ground of fayth, indureth for euer.

And that the man, whiche will take no knowledge of ỹ want of his fayth, may be brought to the sight of himselfe, let him wel consider with himselfe,

what

what should be the cause, that when he hath aboundaunce and wanteth no necessarie helpe, he is so exceeding sparing and careleſſe, in his manner of seruing and seeking of the Lorde: in respect of the feare and care that he is in, so soone as he shall be any way distressed, and the paines also that then he taketh in his manner of seruing the Lorde. If his fayth be at both times one, why should his care, which doth bewraye his feare, be almost none at one time, and so plentifull at an other? But onely that there was want of fayth before, albeit he could not espie it, the meanes standing as a myst or a cloud betweene him, and the light that would teach him truly to discerne. The man therefore that boasteth of the perfection of his fayth, not feeling any want therein: denying that he trusteth in his riches, friendshippe, authoritie, or wealth, must be willed to set them a while aside in his thoughtes and considerations, imagining seriously and in good earnest, that he had them not. Then let him aske his conscience, and truely search out his spirites, whether he coulde be as confident, comfortable, and hopefull in his heart, in the wanting, as in the hauing thereof. His heart wil then tel him the contrarie, if he search truely and throughly, and his deedes will declare no lesse. For we shall see such as couragious, & as confident as may be in their wealth, credite, and health: and when they are taken away, as faint and feeble, as men that neyther haue heart nor hope. Thus must a man be sifted both in aboundance and want, that in the true sight of his pouertie, he may be forced carefully & thankfully to lay holde vpon the mercies brought by Iesus Christ. As for vs that professe we knowe Christ, and are led to magnifie his mercies, by the experience of sinne that we haue within our selues: Let

Wee are then assured that we belong vnto Christ and

vs re-

vs remember that it is our parte, to declare that we are his, and in him, by dying vnto sinne, and liuing vnto righteousnesse. Let vs therfore bee ashamed to beare the name of Christe, and to carrie the countenaunce of them that loue his Gospell, and yet in our necessities to bee as mistrustfull, and as readie to helpe them by one vnlawfull shift or other, as euer we were: or as they are, that neither profesſe nor knowe the Gospell. Let vs be ashamed to profesſe the Gospell, and in the meane time to be at no more misliking nor warre with our mistrustful thoughts, then we haue beene, when we had no knowledge of the same. Hath not the Lorde therefore dyed, that by his power we might dye vnto sinne? Hath he not appeared to weaken the power and strength of sinne in those that be his: that although they cannot driue sinne from being at all in the flesh, yet they might driue it from reigning and ruling in them, abating the power and force thereof? How can men thinke then, that there is any trueth of Christianitie begun in them, being in the same manner affected towarde their mistrustfull thoughtes and euill shiftes that procéede thereof, as they were from the beginning ere euer they knewe the worde and Gospell of their God: hauing no more hatred of them nor greater warre and strife with them? It is true, that the Lorde in mercie for Christe couereth the sinnes of his: but it is as true, that the Lord cureth the sinns of his. It cannot be denyed, but that for Christe, he doeth pardon the sinnes of his seruauntes: neither may we denie, but that in Christe he doth also purge the sinnes of his seruauntes.

are regenerate, when we shall so mislike our douting and mistrusting of Gods helpe, that we be no lõger as somtimes wee were, and as the vngodly are led & ruled thereby.

Rom.6,

Let vs therefore (brethren) resorte vnto GOD by faithfull prayer, that as he hath taken away the condemnation of sinne, so he would more and more

abolish the rule and kingdome thereof. Our hope is great, for our promises are many: our Capteine is strong, our enimie hath often beene foyled, euen in fraile flesh as feeble as we be: but the conquerors haue euer beene carefull, much giuen to vse the meanes of the worde and prayer, often in the fielde with their owne affections, hauing vpon them the compleate harnesse of a Christian.

Now let vs pray vnto our Heauenly father, that we may so see our want of faith, that we may truely magnifie the grace and mercie of GOD in Christ, whiche couereth the imperfection thereof: and also that we may haue such strength from the power of his death, that by the meanes thereof, we may more and more preuaile both ouer our mistrustful nature in want, and also ouer our careleſse and secure estate in plentie and aboundance.

¶ *The seconde Lecture vpon the* thirde, fourth, fifte and sixt verses.

3 Thou shalt haue none other Gods before me.

4 Thou shalt make thee no grauen image, neither any similitude of thinges that are in Heauen aboue, neither that are in the Earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bow downe to them, neither serue them, for I am the Lorde thy GOD, a gealous God, visiting the iniquitie of the fathers, vpon the children, vppon the third generation, and vpon the fourth of them that hate me.

6 And shewing mercie vnto thousands, to them that loue me and keepe my commaundementes.

Albeit

ALbeit the time would not permit me to speake the laste day of the thirde verse, but forced mée to reserue it vnto this day, and to ioyne it with this matter that now you haue heard (of not making to our selues any grauen image:) yet that whiche time hath now knitte together, is by the iudgement of diuerse godlie and learned men, not to bée sundered at all. For they take that (of hauing the Lorde our God) which hath already béene declared, to be the firste commandement, and this Scripture that now I haue read, conteyned in these foure verses, to be the seconde.

Of this iudgement was that learned father Peter Martyr,, whose wordes are these in his Commentarie vpon the Romanes. I suppose the firste commandement to be that which is set before the rest in steade of a proheme (I am the Lord thy God whiche haue brought thee out of the land of Aegypt.) For in these wordes are wee commaunded to accompt him for the true God. And that wee should not thinke that he is to be worshipped together with other gods, streight way is added the second precept, wherein we are prohibited to worship straunge gods, and grauen thinges and images. And if a man will more narrowly consider the thinge, hee shall see that together with this firste commaundement is offered vnto vs the Gospell, for in it God promiseth that he will bee our God. These are the wordes of Peter Martyr. Rom. 7.

Of this iudgemente in like manner was that learned and godlie man M. Bucer, as appeareth in his exposition vpon the 24. Psalme, where hée hath these wordes. The firste thinge of all in the matter of our saluation, is to beleeue in one Lorde our God, from whome as the fathers had their deliueraunce

from Aegypt, and all other blessings beside: so we all receiue the good thinges that wee haue, whiche is taught in the first of the tenne commaundements, that is to say, in this, I the Lorde am thy GOD whiche brought thee out of the land of Aegypt. The seconde commandement is to ioyne no feigned God with the true God, which mans madnesse is alwayes accustomed to doe. Neither were these men alone of this iudgement, but followed in it the opinion of some of the best learned among the interpreters of the Hebrue, who doe thus diuide these two commaundements, taking that of making grauen images to be a braunch of the seconde commaundement, whiche forbiddeth vs either to ioyne any false GOD to the onely true Lorde, or to worship the true God with any false worshipp deuised of our selues, & not commanded from him. For as it followeth in that place which now I cited out of M. Bucer, the blindenesse of man is accustomed to giue so much to his owne deuises, in ioyning some in worshipp with God, or to that which he hath deuised for the worshipp of God, that he will not depend vpon the meere goodnesse of God alone. And for the moste parte (saith he) they seeke by such ceremonies to turne away the wrathe of the Lord, which they haue deserued by their wicked life, whiche thing hath greater blasphemie in it then we can conceiue of. It is moste sure that when once man dare aduenture, to put others in ỹ honour of worshipp with the Lord (which thing he hath forbidden) he will not be afraid to bring vpon him an other worshipp then he hath commaunded. These bothe come from one corrupt beginning, as shall (God willing) hereafter more plentifully appeare.

We are commaunded to worship god.

We are in this commaundement forbidden to worshipp any together with him, or to admitte any worshipp

worship of him, besides his owne which he hath left vs in his worde. The Lorde therefore would haue vs to seeke all good thinges at his hands alone, and cannot abide that we should haue other Gods before his face, or vpon his face: for this interpretation wil both the wordes and the meaning beare very well. As if he should say, In as much as I haue taken vpon me to care for you, and to honour my selfe by shewing forth the treasures of my grace vpon you, it shall not be lawfull for to darken the light of my goodnesse, by seeking to obteine that at the handes of any other, the gifte whereof I haue reserued to my selfe alone, for the glorie and praise of the riches of my grace. For I doe you to vnderstande, that whensoeuer you seeke to any other then me, for any parte of your welfare, you do as it were drawe a corteine ouer my face, that I cannot be seene in the full shew of my mercie, how I am affected towards you, while they by stepping betweene, conuey some praise of the gifte and mercie to them selues. Heere we see all passage to the virgin Marie, Angels or Saintes whatsoeuer, to be stopped vp, and the way to GOD opened vnto all, in their necessities to runne thither, with an assured hope of comforte, by reason of the promise.

lone, & to worship him with that alone worship whiche he hath commaunded in his worde.

When Sathan would haue obteined of our Sauiour Christ, a parte in the honour of worship, hee telleth him that it was written: Thou shalt worship the Lord thy GOD, and him onely shalt thou serue. The aunswere of our Sauiour Christ beeing according to the question and demaund, telleth vs that Sathan would not haue refused to haue had the Lord worshipped, so that he might haue obteined to haue beene partaker with him in it. It declareth also that not onely the Lorde refuseth to haue Sa-

Matt.4.10.

than, but also any other whosoeuer, to be worshipped with him. For it is written, Him onely shalt thou serue. Inuocation therefore & prayer, beeing a worship that the Lorde preferreth aboue sacrifice, may not be giuen to any Sainte or Virgin, but must be reserued vnto the Lord alone, who will not haue his grace darkened, or his glorie parted with any. Neither can hee suffer that the virgin Marie, or any Sainte or Angel should come into any opinion of mercie, either aboue him or equal with him. Which must be graunted, if this be confessed, that it is lawfull to call vpon them. For why should we come in prayer vnto them, if he who is of greater power to perfourme our request, be also of more mercie to incline fauourably to our demaunds? This resorting therefore vnto them by prayer, hath in it a plaine profession, that they are more readily inclined vnto compassion, then the Lorde. Which indeede denieth him to be God. For he is not the true God, if any doe exceede him in mercie and compassion. It cannot be that the Lord should be God, if any be founde his superiour or match in mercie, wherein consisteth his chiefe glorie. But of this (God willing) more shall be spoken when I come to speake of prayer. And yet it may not be forgotten, that in dying for vs when
Rom. 5. we were enimies vnto him, he lefte that paterne of mercie behind him, the like whereof hath not beene heard or seene in any. Which cannot but leade vs in beleefe to hope for more mercie from him, then from any other. If any thinke that prayer is no such worship of God wherewith he is so delighted, but that he can be content that others, as Saincte or Angels, should also haue that honor: let them peruse the 50. Psalme, and they shall finde that the Lord preferreth this seruice of his (to be called vpon in necessitie)

tie) aboue all sacrifice and outward worship.

The Church of Rome, will not giue vs licence to offer sacrifice vnto Saintes that be departed from this life, and yet the Lord setteth prayer in dignitie aboue sacrifice, making it a seruice that doth more honor him, then doth that other. For what greater honor can he haue, then to be magnified in this gretnesse of his mercie, that he should be the only sanctuarie for the distressed in their calamitie? The Angels them selues haue refused to bee worshipped of men, knowing that the Lord will not haue his glorie parted vnto others. In the Reuelation, Iohn profesteth that he fell downe to worship before the Reue.22.9. feete of the Angel, and that the Angel said vnto him, See thou doe it not, for I am thy fellowe seruaunt, and the fellowe seruaunt of thy brethren the Prophetes, and of them which keepe the wordes of this booke: Worship God. The Angel refuseth worship, placeth himselfe as a seruaunt among them that serue the lord after his word, & chargeth him to worship God. Let vs learne to bridle this affection, that seeketh to be approued vnder ỹ title of a good intent. For it is a strong persuasion to the flesh, that the Lord cānot refuse, but wel like of whatsoeuer worship we offer, so it be to no other, then those ỹ are beloued of him, of whome he hath declared his lyking by graces and giftes graunted vnto them in greater measure, then vnto the common sorte of his seruauntes. We may well suspect our infirmitie, when the Euangelist Iohn was almost carried away with his weakenesse in this parte. For the infirmitie of the flesh reasoneth thus. Can it be any offence to honour and aduaunce them whom GOD himselfe hath honoured? Hath not God himselfe declared by his graces giuen vnto them, what reckoning hee maketh of

them? Can we make to much of them, whome God so tenderly loueth? These are the pathes of good intents wandering without the word: May they proceede further. If we shalbe approued of the Lord, we muste creepe into fauour with those that are deare vnto him: and the nerte way to haue fauour with him, is to growe into the fauour of those ẏ are neere about him, according as the practise is to get the good lykings of men, that are of greate calling heere in earth, by growing into the lyking of those their seruants, that can doe most of all with them. But we are taught of ẏ Lord himselfe, that his wayes differ from ours, as far as Heauen differeth frō the earth, and that the Heauens are not so farr in hight aboue the Earth, as are his thoughts aboue ours. So that we offer exceeding wrong vnto his maiestie, while we thinke to bring him vnder the condition of mans infirmitie, whose good countenaunce cannot be obteined, vnlesse in the persons of those whome he especially lyketh of (by bribing or flattering of them) he himselfe may seeme to be honoured, and the holde of his fauour craftily vndermined.

The word of the Lord shaketh off all such follies, telling vs, that it is the hearing of his word and keeping of the same that getteth credite with him, that maketh vs allied vnto him: euen to become truely the mother, sister, or brother of him. As we reade in the Gospell after Saint Luke. In the whiche place he doth so commend this kinred (as I may call it) of his worde, that he maketh no reckoning of any other but in respect of that. Wherein hee doth notably reproue the foolishe fansie of fleashe and blood, which imagine that they can offer nothing vnto the virgin Marie, wherein they shall not binde him vnto them. The Lord therefore is constreined to signi-

Luke 8. 21.

fie,

fie, that those naturall respectes preuaile not with him, as with weake men: but that the hearing of his worde and doing of the same, is all in all with him, and the only worship that pleaseth him. Which when it is wanting, he accepteth of no seruice, haue it neuer so great shewe of mans reason for it.

As we may not take vpon vs to worship any besides the Lorde: no more is it lawfull for vs to giue any worship to the Lord, but onely that which is allowed in his worde. And therefore hath he forbidden vs to make any grauen image, imagining that way to please him, and to doe a worke that is acceptable vnto him. For those that bowe vnto grauen images, thinke and say that the Lord is serued therin, and that they doe it not vnto the image, but vnto the Lord represented vnto them in the image. But the Lord in this commandement forbiddeth as well the false worship of the true God, as the giuing of any parte of his true worship vnto a false God, I meane vnto any besides the onely true God. It commeth all from one founteine, to dare be bolde to giue vnto him any worship besides ý which he hath commaunded, and to worship any other besides himselfe: which thinge he hath in many places plainely forbidden. And therefore in this commaundement he representeth this intollerable boldenesse of man, that in his owne deuotion will presume to please the Lord, either in the worshipping of others, or in any other manner of worshipping him, then hée himselfe hath opened in his worde.

In this second parte (concerning grauen images) there are certeine wordes, which béeing layde open, will make the better entrance to the true sense and meaning of the whole: in consideration whereof, it shall not be vnprofitable, briefely and in a word

to touch them. It is said heere that he is A gealous God: which signifieth, that hee cannot suffer vs to ioyne any with him, in the cause and care of our welfare. A kinde of speach borrowed from husbands: who cannot abide to see the mindes and affections of their wiues intangled with other men, but require to haue them kepte pure and chaste to them selues alone. The pursuing of his displeasure (whiche is heere recited) towarde the thirde and fourth generation of them that hate him, seeming to mainteine vnrighteousnes in the Lord: is to be vnderstood of such children as tread in the same steppes of iniquitie with their fathers. For otherwise that of the Prophet Ezechiel is true, The godly sonne shall not beare the iniquitie of his vngodly father.

Ezech. 18. 20.

These things beeing now made plaine vnto vs, let vs goe forward with the matter, that we haue in hand. The Lorde God in forbidding the worshipping of images, and so vnder that, all other kinde of worship inuented by man, addeth this reason to disuade vs from it, because he is become our God, who is gealous ouer vs, & cannot abide that we goe after any other. This reason to disuade vs from idolatrie, mainteining such tender affection of God towards his as cannot suffer them to looke aside after any other, because he would haue them as they are in deed, so to take them selues wholy beholden vnto him: argueth that Idolaters and false worshippers of God, are so carried away with the loue and affection that they beare vnto those whome they worship with the Lord, and with the opinion of that their deuised worship of him, that they depend not wholy vpon his goodnesse, taking him alone to bee their whole happinesse, the onely author and worker thereof; but are parted and diuided in their affection,

Those who are accustomed to worship others beside the Lord, and to serue him with an other manner of seruice thé he hath commanded in his word, doe not depend wholy vppon his goodnes alone

imagi-

imagining and perſuading them ſelues, that they are beholden, and that not a little (for the benefites they haue whatſoeuer) vnto thoſe whome they worſhip together with the Lord, and vnto this their deuiſed ſeruice of the Lord.

but take a great parte of their welfare to ariſe from theſe deuiſes of their owne, and therefore their affectiō abateth towardes him. Hoſea. 2.5.

This thing is notably declared by the Prophete Hoſea: where the idolatrie of the Iſraelites is reſembled to the adultereſſe and whoriſh woman, that ſayeth plainly ſhee will go after her louers, whiche gaue her bread, wooll and flaxe. Their mother (ſaith the Lord by his Prophet) hath played the harlot, ſhe that conceiued them hath done ſhamefully, for ſhee ſaide, I will go after my louers that gaue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke. It is the perſuaſion of the Idolaters, that the bleſſinges which they haue are the giftes and rewardes of thoſe whome they worſhip, and of that their deuiſed worſhippe. It is yet a common thing in the mouthes of many, that the worlde was good when men worſhipped Saints & images: there was plentie of all thinges, ſo that euen nowe wee may deſcrie the whore by her wonted ſpeache, I will goe after my louers that gaue me my wooll and my flaxe, mine oyle and my drinke. In the 8. verſe of this Chapter the Lorde ſayeth plainely by his Prophet, That this whore did not knowe that it was hee that gaue her corne, and wine, and oyle, and multiplied her ſiluer and gold, which was beſtowed vpon Baal. It doth plainly appeare by this, that the Idolaters are drawen in their heart & affection vnto thoſe whome they worſhip, nouriſhing a ſecrete perſuaſion that they haue their benefites from thence: whereby it commeth to paſſe, that their heartes departe by little and little from the Lorde.

We haue a plaine proofe of this in Poperie, not onely

only by their speache, that say while they worshipped Saints they had store and plentie of all things, but also by their practise, who had assigned vnto seuerall Saintes the honour of helpe and aide in seuerall causes of distresse. To some they assigned the charge for Agues, to others for the fruites of the earth, and to seuerall kingdomes and countries they assigne seuerall Saintes for patrones. To these they did resorte in their distresses, these they called vppon, when any helpe came, they receiued it as the benefite of that Sainte to whome they had allotted that charge.

Thus hauing distributed Gods office vnto others, and hauing put ouer the distribution of seuerall benefites vnto seuerall Saintes, and (as men that tendered the trouble of the Lorde) set almoste ouer all dealings vnto other vnder him, beeing any way relieued, the honour therof if it were not altogether giuen away from the Lord, at leaste it must be parted. So that it cannot but be the talke of the whore, That she will goe after her louers, that haue giuen her her oyle and drinke, her wooll and flaxe. For to what ende should she so resorte vnto them, if hauing helpe that way, she meant not to returne the honour vpon them? The trueth is so, that worshipping any besides the Lord, as also in giuing him any worship of their owne deuising, not confirmed in his word, they are carried so away with the opinion and worthinesse thereof, that they doe not wholy depende vppon the goodnesse of the Lorde. Therfore we shall finde it often in the Scriptures, where the Lord laboureth to ouerthrowe idolatrie and worshipping of images, in the same place hee magnifieth his owne goodnesse, and his alone goodnesse towardes them. A notable confirmation wher-

of

of we haue in the Prophet Eſaie. Who ſpeaking of them that ſet vp the woods of their idol, immediately vpon it hath theſe words: There is none other God beſides me, a iuſte God, and a Sauiour: there is none beſides me. Looke vnto me, and ye ſhalbe ſaued: all the endes of the earth ſhall be ſaued, for I am God, and there is none other. I haue ſworne by my ſelfe: the worde is gone out of my mouth in righteouſnes, and ſhall not returne, that euery knee ſhall bow vnto me, and euery tongue ſhall ſweare by me. Surely he ſhall ſay, In the Lord haue I righteouſnes & ſtrength, he ſhall come vnto him, & all that prouoke him, ſhall be aſhamed. The whole ſeede of Iſrael ſhall be iuſtified and glorie in the Lord. Eſaie. 45. 21.

It is worthy diligent conſideration, that in depreſſing of idolatrie and falſe worſhip, he ariſeth to mainteine our iuſtification, ſtrength and glorie to be in the Lord alone: and ſo to profeſſe it, that we glorie for ỹ we haue righteouſneſſe and ſtrength in the Lorde. Which proueth plainely, that Idolaters are not ſo perſuaded, but that in the opinion of theſe their doings, their affection abateth towardes the goodneſſe of the Lorde.

The like confirmation we haue in an other place of the ſame Prophete, where diſuading them from idolatrie, he ſetteth forth the greatneſſe of his goodneſſe towards them. Remember theſe (Oh Iacob and Iſrael) for thou art my ſeruant: I haue fourmed thee. Thou art my ſeruaunt ô Iſrael forget me not. I haue put away thy tranſgreſſions like a cloude, and thy ſinnes as a myſt: turne vnto me, for I haue redeemed thee. Eſaie. 44. 21.

Where, as before the greate and vndeſerued goodneſſe of the Lorde is brought in, as the beſt medicine to cure idolatrie. True it is therfore whatſoeuer they doe ſay, ỹ they ſo truſt vnto theſe outward deuiſed things which they doe vnto God, that they

depend

depend not wholy vpon his mere and alone godnesse, as they who take their happinesse onely to arise from thence. And that is the cause, why in dealing with them, he vpholdeth the greatnesse of his godnesse, and of his alone godnesse towards them, which carrieth in it a secret sentence against them, that they stand not persuaded and resolued thereof. Idolatrie is most fitly compared in ỳ Scripture vnto adulterie, & the idolaters called whores. Because as whores admit vnto their loue others then their owne husbands: so idolaters, & the false worshippers of God, reserue not their faith & cõfidence vnto ỳ Lord alone, but permit others to be fellowes with him at the same. Wherefore, to declare the greate hatred that he hath of such dealing, he taketh vnto him the quarell of gealousie, threatening that hee will prosecute this iniurie of prostituting and laying open that faith vnto others whiche is due vnto him, euen vnto the third and fourth generation of them that shall bee founde trangressours herein, calling them haters of him, who are not by faith (the very knott of this spirituall wedlocke) surely knit vnto him alone. He can no more abide to heare of any that shoulde be fellowes with him at our faith, then the honest man can abide to heare, that another besides himselfe, should haue the entertainment of an husband with his wife. It is diligently to be obserued that he calleth them haters of him, who shall thus diuide their affection from him. The moste that they can say, for this their worship is, that it commeth from a good meaning and intent, and this persuadeth the moste of them well of it. For God (say they) cannot of his mercie refuse that which is well meant and intended towarde him.

He calleth the haters of him who in followinge their owne deuises shall diuide their affection any whit from him.

The Lord therefore vtterly ouerthroweth this

defence

defence, saying in expresse wordes, that they be haters of him, and so led with the liking of their worship, from the Lord and his true seruice, that when occasion serueth, they bewray extreame hatred therunto, prosecuting it with fire and fagot in the true professors thereof. This sinne of idolatrie and false worshipp of God, is diligently to be considered of, that we may see the daunger of it, and keepe vs from transgressing therein. The daunger of this sinne, and the greatnesse thereof, we cannot better discerne, then by the punishment executed against it from the iust Lorde. Who because he is iuste and iustice it selfe, cannot appoint punishment, but according to the nature and qualitie of the offence. He threateneth that the fire of his gealousie shall burne vpon the posteritie of those that offend therein, vnto the thirde and fourth generation. Greate must that sinne bee, the flame of whose punishmente casteth out smoke so long. The greatnesse of the punishment may leade vs to see the heinousnesse of that offence of idolatrie and seruing of GOD by good intentes.

This sinne of worshipping other as saints & angels beside the Lord, and worshipping him with any worshipp besides his owne approued by his word, because it pulleth our affectiō from the Lord, iustly causeth the fire of his gealousie to burn vpon our posteritie, vnto the third and fourth generation.

The fire of Gods wrath beeing kindled by this sinne, as we see, cannot be quenched many generations after the death of them that haue beene the firste transgressors in the same. The Lorde declareth the reason by his Prophete Hosea why he will thus punish the posteritie of the idolaters. I will haue no pitie vpon her children (saith ỹ Lord by the Prophet) because they be the children of fornication, declaring that he may lawfully disinherit them, because they are none of his, but children begotten in fornication. The state of the children of Israel in the captiuitie of Babylon euen vntill the comming of Christe, may fitly shadowe out vnto vs the trueth of this punishment

Hosea. 2. 4.

ment threatened heere for idolatrie. For albeit there was a returne from Babylon, yet we knowe that the number was small that returned, and subiecte vnto great miserie euen vntill the cõming of Christ. Beside their punishment, in the want of temporall benefites, the Lord threatened by his Prophete Hosea, according as he did performe indeede, that he would no more suffer them to inioy the vse of his worship. I will cause (sayth the Lord) all her mirth to ceasse, her feast dayes, her new Moones and her Sabbaothes, and all her solemne feastes. And in the third Chapter, the Lord in like manner declareth, that the children of Israel shall remaine manie dayes without a King, and also without an offering.

Hosea. 2. 11.

Hosea. 3. 4.

Long before their captiuitie, they had nothing beside the outwarde shew and ceremonies of the worship of God. Whiche also vtterly ceassed when they were ledd into banishment: yet the comforte came whiche was promised in the latter time vnto their posteritie, according as it was foretolde them by the Prophet: but great was that sinne that procured so long lasting punishment vpon their posteritie, and so great a punishment, that they should be diuorced from the Lord. For he affirmeth this by his Prophete, that he will marrie them vnto him for euer, declaring thereby that they had beene diuorced before. But we neede not take examples of God his punishment of idolatrie from the people of Israel, (wanting beside other benefites the true worship of God so long time:) Poperie in these last times may be a true spectacle thereof, where the declining from true Religion hath brought so miserable blindenes, continuing so many generations.

The Papists now in the latter dayes of the Gospel, after this as it were solemnizing of the marri-

age

age againe betweene the Lorde and his Churche, require to knowe where the churche was before this time of the Gospel: as if some of the Israelites, after that the Lord had turned vnto them in mercie, and betrothed them a newe vnto him selfe againe, shoulde haue required where the Churche had bene in their captiuitie, when they wanted the sacrifice and offeringes, the Sabbaothes, newe Mones, and all the true outwarde worshippe of God. Calling into question the trueth of that true worshippe and seruice of God, bicause they had bene so long without it before. Those times of Poperie were the times of idolatrie and punishment of the Lord for idolatrie. They were (as I may call it) the widowhode or rather the diuorced estate of the church. When, (notwithstanding the Lorde did beare loue and secrete liking vnto those that were his,) yet was their outward estate the condition of a widowe, or rather of a diuorced woman, hauing in it the badge of displeasure and punishement from the Lorde. To require therefore that this our time shoulde be conformed in worshippe vnto that, is to like of diuorcement better then marriage. And to craue that the vnlawfull libertie of the one may be a paterne and warrant to dissolue the godly and lawfull bonde of the other. The Lorde affirmeth likewise that He will shewe mercie vnto thousandes of them whiche loue him, and keepe his commaundementes: wherein he noteth vnto vs two properties in the true worshippe of God. The first is ỹ loue of him, the second the kæping of his commaundementes. Whereof the first, (that is the loue of him) openeth vnto vs what beginning true worshippe hath. And the second (which is the doing of thinges pleasant in his sight) telleth vs by what rule that worshippe doth procæde, euen by

Those who onely addict them selues vnto the Lord and to that maner of worship whiche is appointed by him, are the true louers of him, to whom he promiseth to shew mercie euen vnto thousandes of them.

by his worde, which truely discouereth what things are pleasing or displeasing vnto him. That loue towardes him beginneth all true seruice and worshippe of God, hereby it is manifest, because the Apostle declareth that the children of God are sealed vp with the spirite of adoption, whereby they crie
Rom. 8.15.16. Abba Father, Whiche beareth witnesse vnto their spirite, that they are the children of God. Which inward testimonie of adoption cannot be without the loue of him that hath adopted them. And in the Epistle to the Galathians, the Apostle hath these wordes,
Gal.5.6. In Iesus Christ neither circumcision nor vncircumcision auaileth any thing, but faith that worketh
Gal.2.20. by loue. And in the same Epistle he affirmeth, The life whiche he nowe liueth, to be in this faith, that the sonne of God hath loued him, and giuen him self for him. This loue therefore that ariseth of the goodnesse of his GOD, whome he perceiueth so entirely to imbrace him and to reckon of him as righteous, is that which sendeth a true Christian to good workes, & is here noted as ỳ founteine from whence good workes doe flowe, and the first marke of a true worshipper of God.

For before this persuasion of his fauour towards vs, the workes that are done by vs (notwithstanding suche as be commaunded of God) are done rather to make our selues righteous thereby, then for any loue and liking of him, and therefore defiled with selfe loue, and our owne profite, not directed as they ought, by the alone loue of God. This loue procedeth to the doing of those thinges that are acceptable in the sight of God. For it is the second note of the true worshippers of God to kepe his commaundementes: and to goe to the seruice of God, not at aduenture directed by the line of our own de-

uotion,

uotion, but by the leuell of his woꝛd and commande-
ment. Wherein also false woꝛshippers are greately
deceiued. Foꝛ as their beginning is euill, because it
floweth not from loue to God: so their pꝛocéding is
as daungerous, in that they followe not the rule of
his woꝛde. Foꝛ notwithstanding, the Loꝛde might
iustly reiect what so euer dædes of oures though com-
maunded of him, if they should not pꝛocéde from loue
towardes him: yet herein moꝛe appeareth the greate
blindnesse of Idolaters, and false woꝛshippers, in their
deuising to serue God that they happen allwayes on
those woꝛks that least like him. And therefoꝛe the ser-
uing of God by images, as it hath often in the scrip-
ture the goodnesse of God set against it, foꝛ the redꝛesse
therof, (in ỹ the not resting therin hath begotten it) so
hath it also the woꝛde of GOD often times in the
Scripture to coꝛrect it as not pꝛocéding by the right
rule.

Therefoꝛe in Deutero. when the Loꝛd was about to pꝛescribe the maner of his woꝛship, it is sayd thus: You heard a voice, but sawe no similitude: Take therefore good heed vnto your selues, for you saw no image in the day that the Lorde spake vnto you in Horeb. Deut. 4. 15.

Where the holie Ghost maketh ỹ pꝛactise and exam-
ple of almightie God, in opening himself by his woꝛd, and not by any similitude, a sufficient declaration that his will was we shoulde be directed by his woꝛde, and not by images in the seruice of him.

In Exodus in like manner, the holie Ghost maketh the teaching by the woꝛde of God a reason why they should haue no images: Ye haue seene (sayth he) that I haue talked with you from heauen, ye shall not therefore make with me Gods of siluer, nor Gods of golde, you shall make you none. Exo. 20. 22. 23.

Esai. 30. 21. 22. And in Esaie it is declared, that when the word of GOD shall take place with his, they shall abhorre images as a menstruous cloath. Thine eare (saith the Prophet) shall heare a word behinde thee, saying: This is the way, walke in it, when thou turnest to the right hande, and when thou turnest to the left, and ye shal pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and caste them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence. Neither is the word of GOD set downe heere to keepe vs from images alone, but also to restraine vs from seruing of GOD by any deuotion of our owne or good intent whatsoeuer, whereof we haue no warrant from the worde. For in his word we receiue his owne testimonie for good and euill. And he hath plainely told vs, that if we followe our owne heart and our eyes, in discerning good and bad, we shall depart and go a whoring from him. As it is written in the booke Nume. 15. 39 of Numbers. Where they are commaunded to haue the lawe continually before their eyes, that they shoulde not seeke after their hearte, and after their owne eyes, after the whiche (saith the holie Ghoste vnto them in the same place) you goe a whoring.

Iohn. 14 23. In the Gospell after S. Iohn, our Sauiour Christ saith, If any man loue me he will keepe my worde. The experience is plaine, that if any man doe loue another, he will obserue what thinges he is delighted withall, that in doing thereof he may satisfie his affection, and wil not be so negligent as when with a litle paines he may learne his disposition, rashly to aduenture the doing of that, which (for any thing he knoweth to the contrarie,) may possibly procure his heauie displeasure.

This is not humilitie, but pride & dangerous securitie, restray-

restraining the Lord to our lyking, and not conforming our selues to the good pleasure of his will. Out of this commaundement we may learne a notable difference betweene the Church of God, & the Synagogue of Sathan. The Church of God loueth God, and keepeth his commaundements. She is that chaste wife, that admitteth none beside the Lord, into the fellowship of her faith. She bringeth vp her younge ones vnto the lyking of him, feeding them with the sound milke of the worde. The Church of Antichrist keepeth not her selfe to her husband alone, but admitteth others to the vse of her faith. And therefore in the Scripture is she fitly resembled vnto an harlot. Neither doth she nource vp her young ones after the liking of her husband, with the wholsome doctrine of the olde and newe Testamente, (which Augustine doth call very fitly, the two paps of the Church:) but with the pestilent poyson of good intentes. Teaching them from their infancie to followe her fotesteppes in going a whoreing after their owne eyes, and after their owne hearte, which are the very steppes of an harlot, as was euen now proued vnto vs out of the Booke of Numbers.

Our nature is corrupte in this commaundement, as in all the rest, and greatly pleaseth it selfe in things that it doth of a good meaning and intent vnto the Lorde, not regarding whether they stande approued by his worde or no, holding this as a true principle, that the thing can neuer be euill taken of the Lord, whiche is well meant of man. The man that will truely examine him selfe in this commandement, must throughly consider of the former time of his life, whē by prayer or other wise he hath worshipped others with the Lord, or when he hath occu-

In the examination of our ſelues in this cõmandement we muſt diligently conſider the fruites of our owne deuiſe and good intent in the worſhiping of God, and the tickelneſſe of our nature therevnto, the want alſo of ſuch hope, and comfort in his goodneſſe, as might quicke vs by thanckfulneſſe to attende vpon his commaundemẽts: remembring that we lie vnder the curſe of the lawe, if we ſhould not continue ſound in al the thinges commanded by the lawe to do them. So ſhall the lawe beecome our ſcholemaiſter vnto Chriſt to make much

pied him ſelfe in outwarde things, not warranted by the woꝛde, and yet reputed of him as the ſpeciall pleaſing of God: yea, vnder the defence and ſhadowe of thoſe things, hath bẽne the moꝛe careles to ſeeke out and pꝛactiſe the duties of the woꝛde. Remembꝛing that ſuche ſeruice of God, deſeꝛueth to haue a curſſe continuing vpon his poſteritie vnto many generations. Thus ſhall he eaſily perceiue what is the benefite that he hath by the mediatour Chꝛiſte Ieſus. Foꝛ the lawe dꝛiueth him therevnto by opening his coꝛruption in this manner, and letting him ſee that there is no help but in the alone redeemer Chꝛiſt Ieſus. When in him ſelfe he doth truly vnderſtand that he is onely beholden vnto the Loꝛde foꝛ his ſaluation, he muſt begin to warre with his affections that would ſhake off obedience, vnder the ſhadowe of good intente and deuotion, occupying it ſelfe in trifling outward thinges, and neuer dꝛawing nere vnto the Loꝛde in the duties laide vpon him by the woꝛd. He muſt labour diligently to find out the will of God in his woꝛde, foꝛ no other end but that hee may be a doer and followeꝛ of the ſame. His pꝛofiting, how great ſo euer it be, is not without infirmitie, and theꝛefoꝛe he is not without humilitie in his beſt doings. His offending at any time cannot bee without griefe: foꝛ hee ſeeth in it the diſhonour of his mercifull father, whoſe free mercie is his ſtay.

Let vs learne (bꝛethꝛen) to take heede in ſeruing the Loꝛde in a deuotion that agreeth not with his woꝛd. What will it auayle to ſay, We doe it of loue and good meaning towardes him, when the Loꝛde hath ſaid, that all ſuch are haters of him? Shall our meaning condemne ỹ trueth of his ſaying? Oꝛ ſhall that be good meaning when we come to true reckoning which the Loꝛd hath pꝛonoũced to bee hating?

Let

Let man be afraid to beare hatred against the Lord, and therefore let him feare to serue him with good intents besides his worde. If man should be so obstinate in euill, that he feareth no punishment in respect of himselfe, imagining his life to make an ende of all his affliction: yet let him feare the punishment of this sinne, that will not leaue him in the graue, but set the marke of his iniquitie vpon his children and posteritie vnto many generations.

of his mercie while we see no comfort in the lawe: and this mercie of our god apprehended by faith shall quicken vs both to warr with our own good intents,

I néede not greatly to speake vnto the most that be héere, that they should leaue those foolishe workes of deuotion and good meaning, as going on Pilgrymage, setting vp of shrines, and such like thinges receiued amongst the Papistes. His name be praysed, that madnesse is descried, and a greate number of them selues begin now to blush at it. But the outwarde ceremonies of Religion, as resorting to common prayer, hearing of Sermons, or such other, these haue obteined now the title of the true seruice of God, and shut out the obedience vnto the duties commaunded by the worde. These holde men now from care of duties appointed by the word, as deuised deuotion kept them in Poperie from true Religion. These are the good intentes of Gospellers at this day. And as the Lorde spake of his sacrifices commaunded in his worde, when men were holden in those without any care of good life, (He that killeth a bullock, is as if he slue a man. They haue chosen out their owne wayes, therefore will I choose out their delusions, and bring their feare vpon them:) So may it truely be saide of a great number, that the Lord hateth their resorting to prayer and sermons, they are now become their owne wayes which they haue chosen, because they are sundered from Christian conuersation and amendement of life, for the

and also to abounde in the duties that are approued by his word.

Esai. 66. 34.

whiche they were ordeined. The meanes to auoide the dangers of our deuises in the seruice of God, and to haue disclosed vnto vs the subtilties and snares thereof, is to delight in the wisdome of the word, to be much exercised therin. According as it is declared in the booke of Prouerbes, That when wisedome entreth into the hearte, and knowledge delighteth the soule, then shall it deliuer vs from the euill way, and from the straunge woman, which forsaketh the guide of her youth.

Prou. 2. 10.

Now let vs pray vnto our heauenly father, that we may so see our vntowardnesse vnto his true worship, that we may magnifie his mercies that hath pardoned our transgressions. And that we may receiue strength from the power of his death to shake off all those shadowes of seruing the Lorde, being truely humbled to serue him in spirit and trueth, according to the direction of his worde.

John. 4.

¶ The thirde Lecture vpon the seuenth verse.

7 Thou shalt not take the name of the Lorde thy God in vaine: for the Lorde will not holde him guiltlesse that taketh his name in vaine.

By the name of GOD, is meant the law and commandements of God.

IT is manifest in the Scriptures, that by the name of God, is meant the lawe and commaundements of God. For the Lorde will be honoured and get a name among his people, by transforming their affections and deedes, into the obedience of his lawe. In Leuiticus it is thus written: Yee shall

Leuit. 22. 31.

ſhall keepe my commaundements, and doe them: for I am the Lord. Neither ſhall yee pollute my holie name. Declaring that his name is prophaned, taken in vaine, and polluted, when his commandementes are not regarded.

It is alſo to be ſéene in the Epiſtle to Timothie, that the name of God is taken for the doctrine and word of God. Let ſeruaunts (ſaith the Apoſtle) account their maiſters worthie of all honour, that the name of God and his doctrine be not euill ſpoken of. Ioyning the name and doctrine of God together, as wordes that importe all one matter. For the name of God cannot but be diſhonoured and euill ſpoken of through vs, when ſuch lawes (as all men knowe he hath appointed for vs to walke in) are without regarde neglected and contemned of vs. 1. Tim. 6. 1.

If it be required, why the Lorde ſpeaking of his lawe giueth it the title of his name, we muſte vnderſtand the reaſon of his ſo doing, to be very good and forceable to procure obedience. For what can be more deare vnto vs, then the name and glorie of our God? Or what can binde our obedience vnto more dutifulnes, then when we vnderſtand he hath committed his owne name & honour into our hands: béeing content to abide without all name and glorie héere in earth, if he may not haue it of his, by their obedience to his lawe? And therefore as the loue of God muſt cauſe vs to beginne all dueties, ſo the end we loke at in all of them, muſt be by the doing therof to get honour and glorie to our God. For it is written to the Corinthes: Whether ye eate or drink, or what ſoeuer ye doe, doe all to the glorie of GOD. Héerevpon it commeth, that workes commaunded are reiected of the Lorde, when they are done to be ſéene of men for the praiſe of our ſelues, & not with The title of his name is giuen vnto the lawe, that we might be more careful to attend vpon that, wherevpon dependeth the name and honor of our God. 1. Cor. 10.

a carefull heart to glorifie the Lorde, and procure his prayse thereby.

Matt. 6.1. Take heede (saith our Sauiour Christ) that ye giue not your almes before men to be seene of them, or else yee shall haue no rewarde of your father which is in heauen. The Lorde him selfe often vseth the credite & glorie of his name, not onely in commaunding, but also in forbidding things to be done. As in Leuit. 19. Leuiticus 19. almost through ỹ whole Chapter, whē he forbiddeth any thing, he addeth these wordes immediatly, I am the Lorde thy God: bicause the contempt & breach of his commaundement, doth reache to the staining and polluting of his name. For he hath entred couenant with vs to be our God, in causing vs to walk in his wayes, that he therby might be magnified and aduanced. As it is written in Deuteronomie, Thou haste set vp the Lorde this day to Deut. 26.17. be thy GOD, and to walke in his wayes, and to keepe his ordinaunces, and his commandements, and his lawes, & to hearken vnto his voyce: As if the obseruing of the lawe were the placing of him in his glorie. Now that we haue learned what is ment by this word Name, it remaineth to vnderstande, what it is to take his name in vaine.

The name of God is taken in vaine, when there is not diligent regard had of his cōmaundements so to doe them as he may be honoured thereby.

This name is saide to be taken in vaine, when there is not diligent care, watchfull obseruing, and great regarde had to the commaundementes of God to doe them. It is written in Deuteronomie, If thou shalt not obserue to doe (for so is the trueth of the Hebrue text) all the wordes of the lawe, (that is) If thou wilt not diligently marke this lawe for to doe it, and feare this glorious and fearefull name, the Lorde thy God, then the Lord wil make thy plagues wonderfull, &c. Careless securitie, when men haue no carefull minde of the worde of God to liue thereafter,

after, is ꝑ which is forbidden by this taking of his name in vaine or vainely. For in this place the holie Ghost expoundeth the obseruing and taking hæde to doe all the commaundementes of the lawe, to be the fearing of this glorious name, The Lorde thy God. Whiche feare of his name, is contrarie to the taking of it in vaine, and esteeming of it as a vaine thing.

In saying He will not holde them guiltlesse: he doth assure them of punishement, that are careleſſe in kæping of his commaundementes: whereupon his name and honour hangeth. As it is written in Leuiticus, If ye shall despise mine ordinaunces, either if your soule abhorre my lawes, so that ye will not do all my commaundements, but breake my couenaunt, then will I appoynt ouer you fearefulnesse, a consumption, &c Threatening (as appeareth in that Chapter) to proceed in punishement, vntill their vncircumcised heart be humbled to the carefull kæping of his commaundements. For those who minde his commaundementes to doe them, are they to whome onely his mercies are promised. In the 103. Psalme. The louing kindnesse of the Lord indureth for euer, vpon them that feare him, and thinke vpon his commaundements to do them.

Leuit. 26. 15

Punishement is threatened vnto them that shall not be carefull so to order their life by his word, as he may haue honour thereof, whereas he saith he will not (as apeareth) holde thē guiltlesse that take his name in vaine.

The punishement of these that haue no carefull regarde of the worde to doe it, is threatened in the 28. of Deuteronomie, beginning at the 15. verse. In the whiche verse it is to be noted, that there is the same phrase of spæche in the Hebrue, which I spake of before (that is, not obseruing to doe all the commaundementes) which importeth this want of care in doing: pointing out by that speach secure men, that take no great care of the word for to doe it.

Deut. 28. 15

The same wordes (Obserue to do) are vsed in the first verse of the same Chapter, and therefore not lightly

lightly to be regarded of vs, beeing so often noted by the holie Ghost. If we peruse the iudgements of God throughout the whole Bible, we shall easily perceiue, that when the people ceassed to be carefull howe to please God, then was some one punishment or other let in vpon them, to awake them out of that daungerous slæpe of securitie.

Sende away this care, by good life to honour God, and then assure thy selfe, punishement will not be long absent, if thou be not a bastarde, ouer whom he hath no fatherly regarde. And no meruaile: for in very deede God hath no seruice in trueth, where this godly care is wanting. It is no prayer that is not a carefull prayer: he neuer obteineth, that hath no desire to obteine. When workes (of them selues good) are done without any great care to haue them done, the same may haue prayse for doing, but the heart can claime nothing for any carefull purposing.

The Scripture therefore is plentiful in teaching vs, that a Christians life muste bee a carefull life, comparing Christianitie to a trade or occupation that muste be applied thoroughly, or else there is no good to be done in it. If any man striue for a maisterie, (saith the holie Ghoste) he is not crowned, except he striue as he ought to do. The husbandman muste labour, before he receiue the fruites: sending vs to learne at husbandrie, the care and trauell of Christianitie. Euerie man that proueth maisteries (saith Saint Paule) absteineth from all thinges: and they doe it to obteine a corruptible crowne: but we for an vncorruptible. This commaundement therefore, excludeth all feigned, careleste, and hypocritical walking in the wayes of the Lorde: and telleth vs that the Lord loketh vnto them (as he saith by the Prophet) that doe tremble at his wordes.

2. Tim. 2. ver. 5, 6.

1. Cor. 9. 25.

Esai. 66. 2.

It

It is not lightly to be passed ouer, that requiring this care to be had of Gods glorie, he ioyneth to the name of the Lorde those two wordes, Thy God: whiche signified, that loue to him, because he is our God, must bring forth the care of his glorie, and this obseruing of his commaundementes to doe them. For herein is the care and feare of a Seruant distinguished and discerned from the care and feare of a Sonne, that the Sonnes care and feare hée hath of his Father is ioyned with loue, and ariseth thereof, and procéedeth thereby to please him: The Seruaunts care and feare ariseth in respecte of punishement if he displease his maister, or else from the hope of wages if happily he may please him in his seruice. So that euen the true feare and care of God is mingled with the loue of him, because he is our God: and is not that which wrestleth with the conscience and procéedeth to doing, onely for this cause to get ease thereof, not hauing any respect to glorifie his good God. Not, but that the Lorde hath such beginnings euen of his best children, but that it is not right, before it be seasoned with the loue of his mercie. For the feare of GOD is neuer true in vs, till we be drawen vnto him by his goodnesse, where through he allureth vs. As it is written in ỳ Psalme Psal. 130. 4.
Mercie is with thee that thou mayest be feared.

In the Booke of Kinges, Solomon prayeth that the straunger (who is not one of the people of Israel, but commeth to the house of God) hearing of his wonderful works, may haue his prayers graunted: that all people may feare God, as doeth the people of Israel. Acknowledging his true feare to spring of his goodnesse. The feare of God, because it ariseth of his goodnesse, draweth vs alwayes vnto God. And in the Scripture therefore argumentes and reasons 1. Reg. 8. ver. 41. 42. 43.

are:

are drawen from his feare to bring vs toward him in some one or other duetie. As in the Psalme, Yee that feare the Lorde, prayse him. And the reason is taken from his goodnesse, in the next verse following: For he hath not despised the affliction of the poore, but when he called vnto him he heard. Also in the 115. Psal. Ye that fere the Lord, trust in the Lord for he is their helper & their shield, &c. prosecuting his goodnesse, in the next verse following as before, The Lord hath bene mindeful of vs, he will blesse vs, he will blesse the house of Israel. &c. We do plainely see then by these testimonies, that they doe not truly feare him, that are not drawen by his goodnesse to the carefull louing and honouring of him.

Psal. 22. ver. 23

Psal. 115. vi.

This commaundement then toucheth all those that passe ouer their time carelesly without all awe and feare of the Lorde, as if there were nothing lesse belonging vnto them, then by obseruing his will to get honor to their God. Or as if their vngodlie and secure life, shoulde neuer a whit impeache the glorie of his name. By this commandement we learne, that not onely Atheists and godles persons haue to feare the iudgements of God, but also all those ý are not touched with care and great desire by their good life to glorifie God. For he will not hold them guiltlesse that take his name in vaine, not regardinge his honour, by carefull attending vppon his pleasure.

Hereby also we are taught to ceasse to maruell at the afflictions of those men, in whose liues we haue espied no great outward offence. For heere we see the want of care to his glorie, though it bee coupled with no outward euill, hath matter in it sufficient to prouoke the iudgements of God against vs. Doeth not that maister, who at his comming home findeth

It is not inough for vs to keepe our life from outward offence, vnlesse there

deth the worke he had inioyned his seruaunt carelessly looked vnto, thinke there is occasion sufficient offered to proceede to the correction of him, notwithstanding he hath no other matter to charge him withall?

be in vs great care to honor our God by carefull keeping of his word.

In this commaundement also is forbidden all swearing vainely or falsely: all swearing by those thinges that are not God, as particular thinges against his worde, and therefore against the glorie of his name. For if the commaundement forbid the neglect of his lawe generally, it must needes forbid seuerally and particularly that whiche is against some seueral and particular commaundement. We haue learned that careleſse contemning of his word is reproued in this commaundement: and the reason is, because the Lorde doth communicate his name and his honour therevnto, which we may not take in vaine or without reuerēce. The same thing is to be said for the vse of his name, whiche he hath graunted vnto vs to decide controuersies and doubtes of great importance withall: that because there is in it the marke and print of his glorie, we must haue the vse of it in those matters with reuerence accordingly. We deale not with the Lorde in any communicating with his essence and euerlasting beeing, that a man should imagine that he can offer him no wrong vnlesse he rush against the Heauens, and violently run vpon his person: he dealeth with vs by his worde, and by his name. If there be any villanie, wickednes, nay, want of reuerence ỹ way, it toucheth his glorie & pearceth the honour of the highest. Blasphemous mouthes therefore that cannot be stirred in their affections, but they wil by and by be reuenged of the Lord, and cast vp their choler in othes and blasphemie against his maiestie, haue-

To couple the name of God to a false matter, or to make it waite vpon our vsuall speach cannot stand with the honor and reuerence that is due vnto him

Heb. 6. 16.

here-

hære well to loke aboute them, and to remember that in such outrage, they fight against the honour of the liuing Lord, that will auaunce the same in the dishonor and vtter confusion of them. Is it not horrible blasphemie, that a miserable man shoulde seeke to redeeme himselfe from contempt by bringing the Lord vnder his fote, & treading his honour in the dust? I do not meane that periured persons, who haue put vpon the Lord ỹ person of sathan, in making him a protector of lyes, be onely these blasphemous mouthes, ỹ haue enterprised the defacing and dishonouring of the Almightie: but those common swearers also, in whose mouthes the name of the Lord runneth so vsually and so vnreuerently in common speeche. The Lord hath lent vs the vse of his name to determine our doubtes, and decide our controuersies that be of great importance, and cannot otherwise come to light: and that with such reuerence as vnto his honour apperteineth. He hath not left it to waite vpon our vaine words and talke of no importaunce, to serue where our humor will place it. So that men are alwayes guiltie of highe treason against his glorie in the vse of his name, vnlesse both the weightinesse of the matter they haue in hand, and their reuerence in the manner of dealing therein, shall excuse them. A man can no way be vnreuerent toward his name, but he shall in so doing be guiltie of his dishonour. For those thinges wherein he hath left the markes of his glorie, as his name, his word and sacraments: by the vse or abuse of them, do truely witnes of the heart, how it standeth affected towards the honouring of him.

There was neuer man found truely honouring God in his heart, whose tounge was defiled with vsuall swearing, and often vnreuerent vsing of his name.

Neither was there euer founde man truely fearing the Lord, that walked without all awe and reuerence of his worde. The excuse therefore is vaine and vtterly vntrue, that swearing is but a custome of the tongue, and that their hart standeth reuerently affected towarde his name and glorie. For it is the want of reuerence in the heart to God, that someth out such filthinesse at the mouth. And ỹ long continuance of that impudencie in the heart, hath brought the fruit thereof into the mouth. Which witnesseth sufficiently the corruption that is settled inwardly in the heart. Let the common swearer then ceasse to seeke excuse, by saying, It is but a foolish custome. For that long custome of dishonouring the Lord in his mouth, will proue that hee hath had a custome to dishonour him in his hart of no lesse continuance. Our cõmunication must be yea, yea: nay, nay: that which is more cõmeth of euil. But it is commonly said, Something must be added, or els men shall not be beleeued. It is a pitiful thing that the credit of a Christian should be so little, that to borrowe beleefe for his common talke, he must leaue no lesse pawne & pledge behinde him, then is his faith and trueth, the greatest treasures & iewels that he hath receiued from the Lord. If men would seeke credit, by their well dealing, they neede not to bring foorth so greate assuraunce for it in their speaking.

It is likewise vnlawfull to sweare by creatures: inasmuch as an oth giueth superioritie vnto that whereby they swere: and acknowledgeth it as a Iudge and discerner of secret and hid thinges, a bringer also of them vnto iudgment, condemning the wicked in bringing his way vppon his head, and iustifying the righteous in giuing him according to his righteousnesse. The giuing of this vnto creatures entreth vppon the

It is vnlawfull to sweare by any creature, because an othe hath in it an acknowledgement of superioritie & of iudgement vnto that whereby we do sweare, euen to iustifie and to reueng falshod and wickednesse, but much more vnlawfull it is to sweare by masse, mattens roode, or any such names & significations of Idolatrie.

right of the Almightie, & intituleth creatures vnto the honour of the Creator, who hath declared plainely, that he will not giue his glorie to another. And therefore it is in the highest degree of reprochīng, or rather blaspheming the Lord, to lay his chief honour open to the spoyle of a creature, bringing a contemptible creature, as it were to pray vpō the almightie Creator. And if there be acknowledgement of superioritie ouer vs to the thing that we shall sweare by, (as is witnessed by the holy Ghoste,) then as we may not sweare by Heauen, Earth, or any other creature, much lesse may wee, by Paule, Mattens, Rode, or such like, vnles we will put the honour of the Almightie vppon them and take them as our God, who onely hath superioritie ouer vs, to iustifie righteousnesse, and to bring the wickednesse of the wicked vppon his heade. Which thing in our oth we do acknowledg to belong vnto him by whom we sweare. When almightie God promiseth by his prophet Hosea, to receiue the Israelites to fauour againe after their affliction, he saith that he wil take away the names of their idols out of their mouth, and they shoulde bee no more remembered by their names. These thinges may suffice to teach vs, that the Lord cannot beare the dishonor of his name, but will haue that vpholden in honour and reuerence, without suffering it either to lie open vnto the contempt of godlesse persons, or vnto the spoyle of Idolaters, who breaking in vpon his glorie, doe beautifie and set out his creatures with the ornaments thereof. This commaundement likewise reacheth particularly to al of them, which neglect any of those meanes, that God hath commaunded vs to vse, either for the welfare of our soule, or bodie. For the wordes and workes of his wisedome may not be refused as vaine & nedeleſſe, but must with all humilitie be imbraced,

Heb. 6. 16.

1. Re. 8. 31. 32.

Hos. 2. 17.

that

that in our so doing his wisdome may bee honoured, who hath appointed those to be the meanes, whereby he will conuey his mercie towardes vs. The neglect whereof, chargeth the Lorde with want of wisedome in ordeyning them. Here falleth to the grounde the wicked & blasphemous opinions of the Anabaptistes, Libertines, and the feigned Familie of loue, who are growen to suche a magnifying of grace, brought (as they say) by the reuelation of the spirite, as the wisedome of God in his worde is of small or no account wͤ them in déede: but as if it were a néedelesse matter or had no certeintie in it, it is wholy transformed into their spirit, and made to speake accordingly. The nature of man is in this commaundement corrupted, as in the rest: doing the things which he doeth to God, without any diligent care to honour the Lord by carefull attending vpon his worde. It behoueth the man therefore that wil truely trie himselfe, to search into his life, and well to consider what manifest contempt there hath béene in him of the name & honour of God, in stubbernely standing against the authoritie of his word, while he hath willingly neglected to be admonished & aduised therby. What contempt of his honour he hath giuen forth in cōmon swearing & vsual oaths, that either directly or indirectly reach to the glorie of God, euen to ẏ wounding of him in ẏ same. Moreouer it behoueth him to consider what carelesnes ther hath béen & what litle regard in his best doings, to haue thē so soūdly & throughly done, as vnto the honour of God doth apperteine, where the diligent pains, careful and through dealing in matters ẏ touch his owne name, shalbe a sufficient light to disclose his halting wͤ the Lord. For ẏ corruption of mans heart is so great & so hidden, that all meanes almost are too few to vtter it. Therefore it is requisite, that wee vse all the meanes we may in that behalfe. Let a man in this exami-

No meanes that God hath appointed for our weaknes canne be neglected without the discredit & dishonour of his wisedome who hath appointed the same.

In the examination of our selues by this cōmandemēt, we haue to consider what dishonour we haue done against his name, either in stubberne standing against his worde, or else in such carelesse attēding thereuppon as could purchase no praise nor honour thereunto.

Likewise with what false or vaine swering

nation wel consider, whether there hath bẽ any such feare or care to auoid things forbidden, & to do things commaunded him by the worde, (wherein consisteth the glorie of God:) as there hath bẽn while his owne honor is in hand, & his own name called to question at any time, whether he hath dealt in dueties appointed him by God with feare and care, lest the Lord through his infirmitie shoulde be foyled, and his name dishonoured, which coulde not haue bẽne wanting, if his owne estimation had bẽne in hazard, that he may bẽ brought thereby to the sight of his sinne. For when it pleaseth God to call any to the hope of his kingdome, he letteth them sée their corruption to be so greate in these & such other kinds of dishonour, that they haue done vnto him, as that their heart is forced to appeale vnto the mercie of God, fastening them selues to it, & vtterly giuing ouer their owne obedience. Whiche mercie of God they so stay vppon, and are so comfortable in, that it prouoketh them no longer to neglecte the name and glorie of their God, but with all reuerence to submit themselues to the gouernement of his worde, alwayes endeuouring to better their obedience towardes his lawe, because it tendeth to the glorie of his name. Wherein howe greate so euer their profiting be, yet this corruption which cleaueth so fast vnto them, cannot but continue in them still an humbled & lowly hearte, euen in all their blessings, while they clearely perceiue them (by the sight of their corruption) to be the vndeserued graces and giftes of their God. Their offending also whatsoeuer, cannot be without the great griefe of their heart, because they see it to be with the dishonour of him, who hath abased himselfe to the death of the Crosse, to worke the honour and aduauncement of them. Wee are therefore (brethren) diligently to learne to ware wearie of

their

we haue acquainted our selues & with what cõtempt or neglect of those meanes which his wisedome hath thought meete for our infirmitie, remembring alwayes that the lawe accurseth him who shal not continue in all things written in the booke of the lawe to doe them, so shal we be sent by the lawe vnto Christ and his mercies, while we be in hope in our selues, seeing what infirmitie is in our selues, and what streightnes in the law, to hold vs wholy vnto his mercie, & also to receiue life and incouragement from thence vnfayredly to seeke his honor by careful obedience to his word.

their ways that doe depart from the reuerence & honouring of the Lorde, in not fearing to offend against his word: because it is written, He that despiseth the word, he shalbe destroyed; but he that feareth the commaundement, shalbe rewarded. Let vs learne to become carefull in the duties which are appointed vs by the word: for the Lorde will not holde them guiltlesse that are secure therein. Wee can not beare good heartes vnto the Lord, if we let his honour fall to the ground among vs. It is his mercie that doth vouchsafe vs this fauour, to be trusted with his honour. Can it want then iust reproch, if we shalbe tried to be senslesse in this point? It drewe teares from Dauid, that the wicked kept not his lawe: & can we see our owne liues, and the liues of those committed vnto vs, wandering from the wayes of life, & hungerly (in the contempt of the worde) pursuing after death: and yet for all that neuer to be touched with it, especially seeing the dishonour of our God dependeth vpon it? It should vexe vs, that the gospell hath beene so long time with so litle fruite among vs: that the instruments of his grace, that haue gayned so many in former times vnto God, should not onely not preuaile in many, but euen receiue discredite and dishonour among men. And that the litle fruite appearing in our liues, should call into question the veritie of Gods gospell, beeing in fruite and effect so vnlike in many, vnto that it hath beene in former times. A Christian should go to the duetis laid vpon him by the word, with the like mind, that a good souldiour goeth to the defence of that hold, which being taken by the enimies, he is assured to receiue continuall shame and dishonour.

Prou. 13. 13.

The Lord will be honoured, by hauing his worde obeyed. If we doe not determine to mainteine his honour that way, we are guiltie of treason against his

glorie. Whē we suffer Sathan to batter down obedience in vs to God & man, we are as wel accessarie to the betraying of his glorie, as those souldiers, that are quiet within the castel, while their enimies sack the same without. Let vs therefore goe carefully aboute these matters of his honour, let our care and sound dealing be a record vnto our hearts, that we are not conspired with his enimies. There can be no better argument, that men doe willingly consent with Sathan, then to sée them careless of his assaultes: then neuer to sée them stande vpon their watch, especially dealing with the enimie, who hath professed that he will neuer be at truce with them. And because the Lord giueth so glorious a title to Christianitie, as to call it his glorie, making so nére a bond betwéene our saluation and his honour: let vs not slépe in so earnest matters, neither bring a slender and bare affection, where there is the assured hope of a double commoditie. Now let vs pray vnto our heauenly father, ý we may more be humbled, for that we haue so long liued to so litle honour of his name. Not onely that we may thereby truely acknowledge the mercie of Iesus Christ, that hath put vp so great dishonour at our hands, washing it away no otherwise then with his bloude: but also that in the remembraunce of so long time, wherein we haue dishonoured him, we may be whetted to bestirre vs this time that we haue to liue, bothe to pull downe our affections, that woulde dishonour him in the plaine contempte, or careless regarde of obedience, & also to bring forth that fruite of newe life, that may open the mouthes of many to speake of his praise for it, whose workmanship it is.

The

The fourth Lecture vpon the eighth verse.

8 Remember the Sabbaoth day, to keepe it holy.
9 Sixe dayes ſhalt thou labour, and doe all thy work.
10 But the ſeuenth day is the Sabbaoth of the Lord thy God, in it thou ſhalt not doe any work, thou, nor thy ſonne, nor thy daughter, thy manſeruant, nor thy maide, nor thy beaſt, nor thy ſtraunger that is within thy gates.
11 For in ſixe dayes the Lord made the heauen & the earth, the ſea, and al that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the Sabbaoth day, and halowed it.

THe reſt from bodily labours that was commaunded vppon the Sabbaoth day, had in it this ſignification: that Chriſtianitie did conſiſt in ceaſing from ſin. So doe the Prophets (who are the true expoſitors of the lawe) interpret it. For thus we do read in the prophet Eſay. Bleſſed is the man that doeth this, and the Sonne of man which layeth holde on it, he that keepeth the Sabbaoth and polluteth it not, and keepeth his hande from doing any euill. The Prophet doth declare, what it is to kéepe the Sabbaoth, by theſe wordes following, And keepeth his hande from doing any euil. The euill that by this Sabbaoth we are commaunded to reſt and ceaſſe from, is not a matter ſtraunge and diſagreeing from our diſpoſition, but roted in our nature, as nowe we haue it from Adam.

The reſt from the accuſtomed labors of the ſix dayes, had in it a ſignification that Chriſtianitie doth conſiſt in reſting from ſin, which is our vſual and accuſtomed worke: for by nature we are wholy inclined therunto. Eſaie. 56.2

And therefore the ſame Prophet that here affirmeth ỹ kéeping of the Sabbaoth to conſiſt in ceaſing & reſting from euill, in an other place affirmeth it to be

the ceaſſing from our owne wayes and worke: declaring thereby this euil and iniquitie (that we are commaunded to ceaſſe from) to be no forrenner or ſtraunger, but to kéepe his houſe and home in our owne nature, in that the Scripture termeth euill to be our owne wayes and workes. Accoording as it is written by the Prophet Eſaie, If thou conſecrate the Sabbaoth as glorious vnto the Lord, and ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, &c. Expounding the Not doing our owne wayes, nor ſeeking our owne will, to be the conſecrating of a glorious Sabbaoth vnto the Lorde: and the Sabbaoth conſiſteth in keeping vs from doing euill, ſo that neceſſarily (as we haue heard before) vpon the conference of thoſe two places we muſt conclud this euil to be in our owne willes and wayes. This inward corruption, wherewith both our wit and will is poyſoned, was verie fitly reſembled in the outward obſerning of the Sabbaoth. For vppon the Sabbaoth day, the people were called from al their accuſtomed workes, that they had béene occupied in the fiue dayes before. So that a man comparing their doings that day, w̄ thoſe they were exerciſed in ẏ other fiue dayes, muſt of neceſſitie ſay, ẏ they were cleane altered & changed in their doings, from ẏ that vſually before they had béene, & ſo diuerſe, as if they had not bén the ſame, but other men. A reſemblance verie fitte and ſitting to our ſpirituall Sabboth, which conſiſteth in becomming new men concerning our doinges, from ẏ wee haue ben before we knewe the Goſpell. The outward reſt from bodily labours, which did ſhadowe out our true reſt from ſin, (which is our accuſtomed way & work) was ſo ſtrictly obſerued among the Iewes, that the neglect thereof in the leaſt thinges, (as gathering ſtickes vppon the Sabbaoth day) was puniſhed with

Eſaie. 58. 13.

death:

death: as we do reade in the 15. of Numbers, to declare some signification of greater things to haue ben in it, according as the Prophets haue interpreted it. The Sabbaoth then doeth verie well point out the corruption that we haue receiued of Adam, which ruleth and reigneth in the wayes and willes of al them, that are not borne againe and chaunged both in will and deede, by the power of that his grace, which onely he bestoweth vpon his elect. For thus it is written to the Ephesians: Among whome (speaking of the children of disobedience) we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath as well as others. We haue to marke here that speaking of his sinne, he describeth it to haue bēn done by following the wil of the mind, (which is the reasonable parte:) as well as in following the will of the flesh, (which is the affection & vnreasonable parte.) And lest we should ascribe this only to his custome in sinne, (as if he had not bēn borne with this disease, nor by nature inclined therevnto,) he putteth him selfe & others vnder the wrath of God by nature, saying: We are by nature, the children of wrath as well as others, making it the common case of all men, as naturally to be inclined to euill, as they are to eate and drinke in their hunger or thirst. It is worth the noting that hee putteth him selfe in the number. For he saith of him selfe to the Philippians, that his life was not outwardly to be reproued, no not before his calling. And therefore we may learne, that this is the estat, euen of those ciuil men, that are not to be touched wᵭ any notorious offence or outward euil.

Num. 15. 35.

Ephe. 2. 3.

Philip. 3. 6.

This Sabbaoth, teaching vs our inward corruption, stayeth not there, neyther is that the end of it, but leadeth vs to vnderstand, that our iustification, sanc-

Seing our own wayes be all corrupted and defiled with sinne, in so much as the ceasling from sinne is no other thing then the ceasling from our owne wayes & woorkes, it appeareth euidently that iustification and holines of life haue not their beginning from our selues, but are the free & vndeserued graces and works of God within vs.

tification, and true holinesse of life, are the frée woorkes of God within vs. Which we are compelled to grant, in that we confesse our owne wayes to be corrupted, & that the ceasling from sinne, is the ceasling from our owne wayes and woorkes. For if, (as the trueth is) our owne wayes be all corrupted & defiled with sinne, if any good be in vs, it must haue a beginning & spring otherwhere then from our selues. That the Sabbaoth did signifie our new birth in Christ to be the woorkmãship of God within vs, may appeare in Exodus. Keepe ye my Sabbaoth, for it is a signe betweene mee and you in your generations, that you may know that I the Lord do sanctifie you. For the deniall of their owne wayes, must nédes witnesse their woorkes of sanctification to proceéde from the Lord, & not of them selues. The same is witnessed in Ezechiel. And in the Actes of the Apostles, the conenant made with Abraham for blessing all nations in his séede, is saide to bee performed in Christ, in turning euery one of his frõ their iniquitie. Vnto you (saith the holie ghost in that place) hath God raised vp his sonne Iesus. And him hath he sent to blesse you, in turning euery one of you from your iniquities.

Exod. 31. 13
Ezech 20. 12.
Actes. 3. 26.

There is mention made in this commaundement of the Lords creation of the woorld in sixe dayes: as if the Sabbaoth should only direct vs to the consideratiõ of that woorke of our creation, not requiring any thing beside: especially, séeing there followeth that note of inferring, therefore: Therefore the Lord blessed the seuenth day & hallowed it: as if els there were no other consideration to be had. In the fift of Deut. where the lawe is repeated, this commaundement hath annexed to it, the memorie of their deliuerance out of Aegypt. Remember (saith the holie ghost in that place) that thou wast a seruaunt in the land of Aegypt, & that the Lord thy God brought thee out thence by a mightie hande & stretched

Deut. 5. 15.

stretched out arme: Therefore the Lord thy God commaunded thee to obserue the Sabbaoth day. In this diuersitie of benefites to be considered in the Sabbaoth, we may learne, ẏ the Lord ment rather to induce vs to the frẽnesse of his goodnes in Christ in euery benefit: then to bind vs to any one particular fruit & effect therof. The clearest testimonie of this frẽ goodnes we haue in our newe birth. The Scripture affirmeth the excellencie of our creation to be in Christ, as may appeare by conferring the 8. Psalme with the 2. Chapter to the Heb. vers. 7. 8. & 9. where the excellencie of man aboue other creatures, is put ouer to be considered in Christ being crowned with glorie & honor. The Prophet noteth the founteine of all our goodnes to bee in Christ, & the greatest fruit thereof to be our new birth. Notwithstanding all other benefites are receiued of his children, as fruits & effects therof. And they bound therefore, as in sanctification, so in creation & deliuerance from Aegypt, to acknowledge the alone & frẽ worke of Gods goodnes. And this is the cause why the holie Ghost doth not strictly bind them vnto one benefite in the obseruing of the Sabbaoth.

Psalm. 8. 5. Heb. 2. 7. 8. & 9.

This commaundement teacheth vs mortification: for to that end are we taught, that our nature is corrupt, ẏ we may learne to subdue ẏ same, & to renounce it. The Iewes had this speciall ceremonie of rest, to exercise them in the doctrine & practise of mortificatiõ: the trueth of which ceremonie is fulfilled in Christe. For by the power of his death it is brought to passe, that sinne dieth in his. It was necessarie they shoulde be acquainted with this doctrine, for the Lord hath no seruice of vs that he will accept of, if we learne not to renounce and denie our affections. Neyther can wẽ goe truely to the obedience of him, but in the deniall of our selues.

For that ende are we taught that our nature is corrupt and that the poison of sinn hath infected both our witt and our will, that we might learne to subdue the same, and make accompt of our profiting in Christianitie as we do profite therein. Rom. 6.

Our

Our affections are as vntamed coltes that refuse to drawe in the yoke of the Lorde: and therefore must be tamed if we meane to entertaine obedience: For we cannot drawe nere vnto the Lorde, except wee shall remoue farre from our selues, keping vnder our wisedome and affections, that they make no insurrection against the Lorde in the gouernement of his word. If a man might reteine his owne affections & desires together with the worshippe of the Lorde, it would be receiued of many: but because they cannot stand together, but he who is ruled by the one must depart from the other, the number of them is small, that truely serue the Lorde. For notwithstanding there be many that obserue outwarde things that appertcine to the profession of religion, and outwarde dedes which they may do and yet not greatly straine their affections: yet because suche men, whensoeuer the matter of religion & duetie directly warreth with their affections, then do vsually take part with them selues in their affectiones, against the Lorde, their kinde of seruice of the Lord, is but in dede a seruing of them selues. For they haue not learned this speciall point, without the which all ỹ rest is nothing. It is a small matter for a man to busie him self about sundrie things, so that he be surely determined of this, that his affections shal no soner be pressed, but he wil forthwith set them at libertie, & let them go free. If we shall haue taken part with the wisdome of God, to the suppressing & abandoning of our owne witt, if w̃ his pleasure, we haue stod against our own, then may we say in trueth, that there hath bene some religion & seruice of God vsed and practised of vs, when it hath preuailed to the displacing of our owne lustes and desires.

Free will. By this commaundement falleth to the ground all

free

frée will of man to do good: all woorkes of preparing vs to receiue Gods grace. For what franke and frée will vnto God can there be in that nature that is dead in sinne? Or howe can he boast of the frædome or good inclination of his nature, whose glorie and sanctification consisteth in resting and ceasling from the affections and motions of his nature, in suche a victorie ouer them as he be no longer led nor ruled by them?

This commaundement teacheth vs to giue al glorie vnto God, in the true abasing of our owne corrupt nature. For the Lord is not truely honoured and glorified of vs, vnlesse he be found true, and we liers: he iust, and we vniust. He wil not haue vs stand together with him. No, his iustice must be vpholden in the fall of ours, he aduaunced in our humilitie. Many may be brought with the Pharisæ, to confesse Gods goodnes in the benefites they haue receiued of him, but fewe with the Publicane to humble them selues truly and from the sense of their heart in the nature that they haue rebelling against him. It is neyther greate aduaunting of God, nor any greate abasing of our selues, to professe him to haue done vs good, when there is no deseruing of ours to the contrarie confessed or acknowledged. For euen ciuil men haue this goodnes in them, to doe well to them that haue deserued nothing to the contrarie. But then is he truely honoured in his goodnesse, when it is giuen to vnworthie and vndeseruing persons: when the loue is so great towardes his enimies. Then are we truely humbled, when in heart we acknowledge it not onely to be vndeserued, but also euen contrarie to our deseruing. What then? Shall we sinne that God may be glorified in our humilitie? God forbidd. For when wee haue taken as good care ouer our wayes as flesh & Luc. 18. vers. 10. 11. 12. 13 & 14.

bloud

bloud possibly can performe, there will be matter enough of throwing downe our selues in all humilitie before the throne of his mercie.

By this commaundement are Papistes, Anabaptistes, and that wicked and damnable sect of the familie of loue, vpholding frée will, and their fulfilling of the lawe found all traitours to Gods glorie, whiche standeth not whole and sounde, vnlesse euery mouth be stopped, and all the world found culpable and faultie before GOD: as it is written to the Romanes. This commaundement as farre forth as it is ceremoniall, nowe is ceassed: bycause Christe is nowe come, by whose death we dye to sinne, and rest from our owne wayes. And therefore in that it did admonishe vs of him to come, nowe, in that he is come, it serueth no longer to that ende. In as muche also as the dispensation of those times were (as the Apostle saith to the Galathians) The minoritie and wardeshippe of the Churche, during which time, The heire (though Lorde of all) differeth not from a seruaunt, but is vnder gouernours: These times that nowe followe Christe, must nedes be more frée from the bondage of these outwarde thinges, and from that strict obseruing of ỹ outwarde rest, that in those times they were in bondage vnto. Yet al this notwithstanding, in as much as this seuenth day is appointed by the Church for the assembling of the faithfull, and for their ioyning together in prayer, Sacraments, & hearing of the worde: thereby to get power to ceasse from sinne, (that is our owne wayes & workes,) it cannot without great wickednesse and sinne against God, be neglected. Wherein the wickednesse of this age excéedeth, in that men commonly no day in the wéeke, followe so much their owne wayes, and the delightes of their owne heart, as on that daye, which is appointed

Gala.4 1.2.

In as much as the Sabbaoth is appointed for the exercise of those meanes wherby we get power to ceasse from sinne, it cannot without great wickednesse be neglected.

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to learne them how to ceasse from their owne waies, workes, and delightes. For a greate number (and those not the worste of all,) take that daye to be ordeined only for the ease of their bodies, and to be a day of recreation after their traueiles and labours that haue bene the fiue days before, and vse it accordingly. Whereas the Lorde hath appointed it to the exercise of the worde and prayer, that being vnburdened of their worldly affaires, they might with free hearts and mindes attend vpon the word, prayer, and meditation of the mercies and benefites of God: and so profite therein, that the other dayes of labour might feele the benefite and commoditie thereof, they being better armed to stande against the occasions of euil, which men who haue daily dealings in ỹ world, and so tickle a disposition vnto sinne, without greate grace shall neuer be able to auoyde, but must altogether be ouerwhelmed therewith.

And likewise it was ordeined that men by consideration of his mercies, should so be ledd to loue him, & by faith to waite for the mercies and happinesse laide vp for his, that they might become the more willing to ceasse from their owne wayes and willes, and to moderate their inordinate desires after worldly thinges.

But is this regarded of the moste? I cannot saye so: for common experience would confute mee. One sorte (as was declared before) making the ease of the bodie to be the ende thereof: An other, (a great deale worsse then they) vsing onely to make good cheere, playe and sport them selues on that daye.

Thus the right vse and ende of the Sabbaoth is cleane altered, and not that onely, but chaunged into a practise moste contrarie to the institution thereof. For being appointed to bee (as I may call it) the

market

market day of the soule, to make prouision for the dayes following: they are not onely no better holpen that waye, but as if Sathan might boldly open his shoppe windowes then, which could not be permitted him before, they do so fasten vpon his wicked wares, and store them of that vngodly prouision, that not onely that weeke, but many weekes are serued of the abundaunce thereof.

In a thirde sort we shall see it, that if a man haue any matter to deale in, that is of smaller importance then that his ordinarie businesse may giue place thervnto, those are cast vppon the Lordes day, and then must he and also often times some of his, be sent vpon those messages, or other matters, whatsoeuer to dispatche them. These kinde of men vse the Sabbaoth day commonly to make an ende of reckonings, or other kinde of like matters not finished the former weeke, and to set matters and businesse in a readines for the weeke following: so that their heades are as full fraught with the worlde that day as vppon any other, and therefore farre from the right vse thereof, which is to be emptied of all such things, that better may haue the place.

These foure commaundements, instruct vs perfectly concerning the glorie of God, wherein it doeth
1 consist. First, in acknowledging him, the author of
2 all our welfare both in bodie and soule. Secondly, that we be allured by his mercies to doe the thinges that are pleasant in his sight, refusing to ioyne any in worship with him, or otherwise to worshippe him
3 then he hath approued in his worde. Thirdly, in hauing no other ende, then by our carefull doing of his
4 will to get glorie and praise vnto him. Fourthly, in all these doings, euen the best, to humble our selues in true acknowledging from the hart, the corruption

of

of our owne heart, wayes and worke, and earnestly traueiling to subdue the same: thereby aduaunceing the free mercie and vndeserued goodnesse of our God, both in iustifying and also sanctifying of vs.

In the examination of our selues concerning this commaundement, we haue to learne that we are by nature corrupted in this commaundement as in the rest, and that there is nothing so harde, as with true humilitie of heart to be humbled in acknowledging & mortifying the corruptions, wickednesse & rebellions of our nature against Gods commaundements. In so much that oftentimes he suffereth his children to fall into grosse infirmities, that all the worlde may see it, before they can truely be humbled in the sight of their infirmitie, and so cast downe, as they giue the whole glorie to his mercie, earnestly setting vpon their affections for the subduing of them. But when it pleaseth God to pull any out of their corruption, and to begin Christianitie in them, he doth let them see with assuraunce his mercie toward them: but so, as notwithstanding he bringeth them not onely to the sight & bewailing of that rebellion which they feele in their affections against his will, but also to the mortifying & subduing thereof. The man therefore, that will truly examine him selfe, hath to consider what resisting of his affections hath been in his life, so shal he sone perceiue, what neede he hath to betake him selfe vnto the mediatour Christ Iesus. While his conscience shall witnesse eyther of no prouting at all herein, or at the least so little, as shall sufficiently conuict him, & force him to lay holde vpon the righteousnesse of Christ, as his only refuge. Yet so, as his care to suppresse his affections be no lesse, because he vnderstandeth what mercie is in Christe, but so much the more increased, as he perceiueth that traueile to please the Lord, euen

In the examination of our selues we haue diligently to consider what small suppressing of our affections and what slender resisting of our owne wit and will hath appeared in the whole course of our life, so shal we be led from thence to haue a true sight of the benefite of Christ his passion, and therby be inflamed with desire to walke worthie of so great a benefite in subduing our affections that rise vp against his will reuealed in his worde,

as the best thankfulnesse that we can performe, for the great benefite of our redemption.

Nowe let vs pray that we may heate such an enmies heart against our owne corrupt affections, as may not spare to tread vpon them, when soeuer they shall rise vp against the Lord.

The fifte Lecture vppon the twelfth verse.

12 Honour thy father and thy mother, that thy dayes may bee prolonged vppon the lande which the Lord thy God giueth thee.

THE former commaundements, do perfectly instruct vs in all the dueties that apperteine directly to God. These following, do giue vs rules and preceptes for the dueties that we doe owe vnto men. The Lord our God being perfect in all happinesse by him selfe alone, hath no neede of our seruice: yet will he haue triall of the loue that we beare vnto him, not onely by deedes done immediately vnto him selfe, but also by deedes done for his cause vnto men. He therefore (meaning to make a trial of our loue towardes him) hath commaunded vs that we shoulde not be altogether our owne men, closed vp within our owne profites and pleasures, onely regarding & procuring them, and wholy taken vp of them; but that we should go out of our selues at his commaundement, to the good of our brethren, witnessing our thankfulnesse vnto God, in giuing for his sake this seruice vnto men.

we must witnes our thankfulnes vnto God, by performing such duties as he hath commaunded, for his sake vnto men.

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The dueties vnto God (going in order before these vnto men,) do admonish vs of this doctrine, that all our doings towardes men are nothing, where Gods glorie doeth not go before. As it is written in the Epistle of Sainct Iohn: In this we knowe that we loue the children of God, when we loue God & keepe his commaundements. And like as our dealing with men is nothing, when the true seruice of God is eyther not knowen or not regarded: so that seruice that is giuen vnto God is not accepted, when our brethren are neglected of vs. Therefore doeth our Sauiour Christ in Matthew charge vs, that when our neighbour hath any thing against vs, wee should not presume to offer any gift vnto God, before we be reconciled. So greatly doth the Lord esteeme of this louing conuersation with men, that the holie Ghost maketh it the proofe of our blessed estate, as it is written in Iohn: We knowe that we are translated from death to life, because we loue the brethren.

1. Iohn. 5. 2.

Matth. 5. 23. & 24

1. Iohn. 3. 14

Concerning that which we do owe vnto men: the honouring of father and mother, hath the first place. By father and mother are all those vnderstoode, who are the instruments of God in any of his speciall goodnesse towardes vs. Whome because he hath vouchsafed them to be his meanes in the conueying of y grace that we do inioye by them, he cannot abide that they should be without honour at our hands. By honour (which is required to be giuen vnto them) we are taught so to behaue our selues towardes them in all our dealing, as may witnesse that in heart we do honour them. And therefore this honour doeth not so much exact any one seuerall thing, as it putteth a qualitie & condition vpō al our behauiour towards them, that it should be such as may be a witnesse of our hart howe highly it doth reuerence & regard them.

By father and mother are al those vnderstood, who are the conueiers of any special goodnesse of God to vs ward.

All our dealings with them must be so reuerent & humble, as may plainely declare that in heart we do honour them.

If it be demaunded, why the Lorde by father and mother, should vnderstand all the speciall instrumẽts of his goodnes towards vs, wher as he maketh mention but of one sort: it may be required of them againe, why the Lord forbidding all kinde of violence, shoulde make mention onely of murther. For as by murther being the chiefe, he comprehendeth all of that kinde, so by one instrument of his speciall goodnesse, he leadeth vs to the consideration of all the like.

Moreouer, we must reuerence the wisedome of the onely wise God herein. Who by the moste grosse euils, laboureth to worke the loathing of all the like: and by benefites and good things in them selues most amiable, to further the cause of all the rest. Setting the ougliest shape he possibly can vpon euils to terrifie vs withall: and giuing to good things the countenaunce that may best commend them. Our trauaile therefore must be to searche into these good thinges which we receiue by others, that when we shall haue founde them, we may (as by duetie apperteineth) honour the owners of them. Nature may prenaile with them that be of any consideration, for the conceiuing of those benefits which they inioy by meanes of their parents: so that the trauaile néede not to be much herein. Reason may persuade, euen the moste simple, that if we haue any good thing in this life, or any blessing following it, they who haue brought vs into life, may iustly claime a parte therein.

The matter of Magistrates is not so plaine, what good we receiue by them, therefore it craueth more time to be giuen vnto it. The Magistrate is the instrument of God to preserue that life which the Lord in mercie hath giuen vnto vs. For by the administration of iustice and execution of good lawes, the outrage of the wicked (with whome the worlde is alwayes

wayes pestered:) is restrained from laying violent handes vppon the good, which otherwise would at all times burst forth, because the occasion (which is the good workes of the one, and the euill of the other) can neuer be separated from their liues. And that this is the occasion, may be proued out of the epistle of Saint John, where, after inquirie had, what it was that moued Caine to slaye Abel, he aunswereth: Because his owne workes were euill, and his brothers good. And least we should note some extraordinarie thing in Caine, he putteth all the wicked in the ranke with him, making it the common disposition of them all: & therefore saying: Wee may not be as Caine which was of the wicked and slewe his brother. 1. Ioh. 3. 12.

It is therefore no small blessing & benefite of God, that kæpeth the swoorde of the vngodly frō our throte, which is euery houre drawen out and shaken at vs. With whome we can neuer be at league, vnlesse we will be at one with euill. Moreouer the bloud whiche is spilt in any land, and the wickednesse that is committed therein, cryeth to the Lord for vengeaunce against that land and people wherein it is committed: and is sure to drawe out the swoorde of the Lorde against that people, if ỹ Magistrate (who is the Lords Lieutenaunt) shall not before drawe vpon it, by executing deserued punishment against it.

Which thing to be so, the verie infidels haue perceiued: and therefore in their greate afflictions haue procæded by casting of lottes, to knowe the malefactour, that by his punishment, the euill might be remoued from them. As we reade the mariners dealte with Jonas when the tempest was moste vehement against them. Ionas. 1. 7.

Therefore often times in the Scriptures, after charge giuen to execute punishement against sinne,

Deut. 13. 5. these or such like wordes are added: So shalt thou
Deut. 13. 17. take euil away, forth of the middest of thee. And these
also: That the Lord may turne from the fiercenes of
his wrath, and shewe thee mercie and haue compassion
on thee. Solomon charging Benaia (as it appeareth
in the booke of kinges) to slaye Ioab, addeth these
1. Reg. 2. 31. wordes: That thou maist take away the bloud which
Ioab shed causelesse, from mee and from the house of
my father.

The Magistrate therefore as he kæpeth the bloudie hand of the vngodly from vs: so is he our sanctuarie from their sinne that pursueth vs & our landes to destroy vs, while he executeth iustice vpon it. Miserable therefore are the Anabaptistes and suche kind of men, who in denying Magistracie, denie thereby those great comforts and blessings, which GOD by them hath graunted vnto his people. The Magistrate also bindeth the benefite and help of all degrées of men and trades of life vnto vs: so that in denying vs their lawfull ayde, wee haue remedie of lawe against them: whereby they stande bounde to imploy themselues without deceipt or fraude to oure good: whether it be in place of iustice vnder the Prince and chiefe Magistrate, or in any trade or occupation for the maintenaunce of them selues: while we haue so many lawes to correct the abuses in them, that therby they may be vsed without guile or deceipt to our moste profite. But the chiefest benefite of all other is, when they are the instruments of Gods glorie, in bringing the Gospel to vs, and mainteining it amongest vs. When they open the eyes of the séers & Prophets, that they be no more shutt, cause the heart of the foolishe to vnderstand knowledge, and make the tongue of the stutter readie to speake distinctly. As
Isaie. 32. 4. 5. & 8. it is spoken of al godly Magistrates vnder the person

of

of Ezechias.

By which meanes of the Gospel, euil is disclosed, that it can no more lurke vnder the name of that it is not, but appearing in his moste filthie face, may the better be auoyded: and good thinges are brought to their beautie and increase, that they may be stronger to allure vnto them the heartes of all those that haue any loue of good things within them. Which are in the place aboue named recited as fruites that follow the receiuing of the Gospell. By this we haue some taste of those blessings of God, which we doe receiue by meanes of Magistrates, howe many they bee in number, and howe worthie in deseruing.

From this sight must arise the true honouring of them: for so doeth the Apostle teache vs to the Romanes. Who, when firste hee hath taught that the Magistrate is appointed for the terrour of the euill and praise of the good: he concludeth, that therefore we must be subiect vnto Magistrates: not onely for feare of their punishement, but also for conscience of the good that they do vnto vs. Least (as saith Chrysostome vpon those woordes) thou shouldest bee vnthankfull toward a benefactour. Rom. 13. 3.

It were too long to stande vppon the benefites that other inferiours receiue from those whome the Lorde hath set aboue them. Onely this do I require of all inferiours, to enter into some diligent consideration thereof: in so doing, I am sure that they shall finde them farre to excéde the opinion that before they had of them.

It is therefore verie méete and requisite that our duetie towardes them in all thinges shoulde be such, as may well be called a true honouring of them, and a right regarde of so great benefites as we do receiue by them.

The opinion of those men who restraine honour onely to some ciuil outward gesture of the bodie, is so friuolous and vaine, as it doth scarce deserue the honour of an aunswere. That honour is not only sœne in ciuil gestures of the bodie, but also in outwarde dœdes to be done. It may appeare in the first Epistle to Timothie: where the holie Ghoste (speaking of the maintenaunce of them that labour in the word) calleth it Honour: affirming that such doe deserue double honour. And in the same Chapter he admonisheth Timothie to honour widowes that haue no kinred to prouide for them: meaning that he shoulde sœ so good prouision to be made for such, as they might take them selues honoured therein.

1. Tim. 5. 17.

And our Sauiour Christe reproued the Phariseis as contemners of the commaundement of GOD, (commaunding parents to be honoured) when they gaue counsell to their children to offer vp those thinges in the Temple, which ought to haue bœne bestowed towardes the relœfe of their poore parents. By these testimonies wee may clœrely sœ, that such thinges as doe witnesse our greate regarde, and louing affections towardes others, are iustly called by the name of honour, and they truely honoured therein.

Matth. 15.

Those men who are thankfull and reuerent towardes the instrumets which God hath vsed to begin, to continue, or any way to blesse their life, shal haue the blessing of many

There is a promise annexed to this cõmaundement, that it shall go well with such as honour their superiours, & that their dayes shalbee prolonged here vpon earth. The promise in equitie is verie well aunswering to the thing it selfe: ỹ those who are thankful to the instruments of God, whereby he hath eyther begonne, continued, or any waye blessed their life, should haue the blessing of many good dayes: and that they who are vnthankefull to those his instrumentes of life, shoulde in iustice be depriued of the benefite

of

of liuing, being so vnthankfull and vndutifull to the instrumentes thereof.

The transgression against this commaundemente, threateneth the shortening of life vnto the rebellious and disobedient. Which punishment (if it be not executed against his person) will not faile to finde out his sæde and posteritie, in whom he is said after a maner to liue.

Contrariwise, obedience to our parentes: continueth vs & our posteritie. According as it is written in Jeremie: Because yee haue obeyed the cõmaundement of Ionadab your father, therefore thus saith the Lorde of hostes the God of Israel: Ionadab the sonne of Rechab, shall not want a man to stand before me for euer. A great blessing of God to haue an heire male of our owne sæde wherein our name may be continued vnto many generations. The Verbe that here is translated as a Verbe Passiue, hath vsually in the scripture the signification of a Verbe Transitiue. And therfore thus it may very wel be translated: That they (meaning thy Parents) may prolong thy dayes: making the continuance of our life, as it were, the gifte of parents, approuing the honour that their Children giue vnto them. And so it is here attributed vnto Ionadab as his blessing & benefite, that he shal not want a man to stand before God for euer, notwithstanding the obedience were in his children. Wherby we are taught so to walke dutifully and thankfully towardes our superiours, as they may be compelled to approue it, & so to blesse it with many good dayes. For the Lord to get this honour of inferiours to their superiours, hath (as it were) put this benefite of longe dayes into their handes, and maketh it to followe their approuing of ỳ thankfulnesse, which they receiue from their inferiours.

good dayes here vpon earth. The vnreuerent and vnthankfull shal haue the dayes of their life either shortened, or else cursed otherwise: and they are saide to be shortned when either they or their posteritie are taken away by vntimely death, or else shall haue no heire male to continue their name. Iere. 35. 18. &. 19.

The Lord hath put this blessing of many dayes into the hands of Parents, that they might bestow it vpon those their children whose reuerent and humble obedience toward them they can not but approue.

This threatening of the Lord, may not only bring a terrour vnto rebellious subiectes, and disobedient children, which liue in the displeasure of their superiours, iustly conceiued against them: but also vnto those (who notwithstanding they haue committed nothing that iustly may displease them) yet haue not done any thing that may iustly chalenge approbation and liking from them. This curse (of cutting off the length of their liues either in their owne person, or in their posteritie) most iustly falleth vpon such, as greatly regarde not the consent of their parentes in that weightie matter of marriage. Parentes haue heere to learne the bringing vp of their children in all obediēce and reuerence towards themselues: lest by their too much lenitie, they bring suche an infection into their children, as wil not departe from them, before it hathe brought them all vnto the graue, that there be not one man of their sæde lefte to continue their name.

If obedient children shall soone be takē out of this life yet shall this promise be verified in them, because those their dayes shalbe found to haue bene good ones, replenished with manie blessinges and mercies from God, & their death shalbe a diuorcement from many afflictions which the Lord purposeth to bring vpō the Land or from such iniquitie as flesh & bloud cannot but be in great daunger to be infected therby.

This blessing (of many good dayes promised to obedient inferiours) is so farre forth performed, as it may be a blessing vnto thē. For sometime God in mercie taketh away obedient children in their yong yeres, that they should not tast of the afflictions that he meaneth to bring vppon the land: or lest the iniquities of those dayes should peruert them. In Deuteronomie vnto the promise of long life are added these wordes, That it may go well with thee, promising them the benefite of longe life no longer, then it shall bee for their weale to inioy it.

So likewise it may come to passe, that a disobedient childe may liue long, to taste of the griefe of disobedience in his owne Children, to suffer exile and banishment, or some one great punishment or other: or else ẏ his wickednes may grow yet riper to reuengemēt, so that it be no longer a blessing to inioy such dayes.

Wis

We must remember that al this which hath bẽn spoken of obedience, and the blessing thereof, must be limitted so, as in obeying them we doe not disobey God and go contrarie vnto his woꝛd.

This commaundemẽt also bindeth superiours vnto their inferioures. Foꝛ those gifts of God that come with speciall direction to bee employed vnto certeine persons, (as do ẏ gifts of inferiours) cannot in equitie but haue some special consideration from them againe vppon whom they are thus especially employed. Herevpon ariseth the particular callings that be, when by reason of particular benefites and blessings which we receiue of particular persons, we becom indebted vnto them againe foꝛ seuerall dueties, moꝛe and aboue those generall dueties which we do owe vnto all men.

This commaundement therefoꝛe compꝛehendeth all particular callings of what condition so euer they shalbe. Foꝛ the lawe beeing a perfecte rule of righteousnesse, cannot content it selfe with generall dueties alone. And we haue no other commandement wherevnto particular callings may be referred, whereupon it followeth necessarily, that they do apperteine vnto this. When this duetie from superiours is not giuen to them that be vnder them, it commeth often to passe by the iust iudgement of God (and yet with the inferiours their great sinne and heynous offence,) that they become vnthankful, vndutiful, and rebellious against those that bee set ouer them: armed by the iust iudgement of God to denie duetie vnto them, from whome they haue receiued none.

Maisters complaine of the vnfaithfullnesse of seruants, & yet was there neuer any time when seruants had iuster cause to complaine of vndutifull maisters. Foꝛ where are those maisters to be founde ẏ haue any iust

The long life of the disobedient child maketh nothing against this promise, because it hath in it sõe euident mark of God his displeasure beside the dañger that his posteritie is in in whome after a maner he is said to liue.

This commaundement chargeth superiours with duties towardes their inferiours, for if we doe owe loue vnto those from whome we receiue no gret benefite, then much more do we owe it vnto seruants or children who do bring especial commodities of profit or pleasure vnto our life.

iust regard of the swette of their seruants, (which is their bloud) bestowed in their seruice? How slenderly are they recompensed, when they haue spent their yong years, (the flower of their life) vpon them? Yet euen reason would, that seeing the Lorde hath laide the maintenaunce of their life vpon their labour and trauell, whiche their maisters haue eaten vp, they should not be so cruelly vnkinde, as after their long seruice to send them away with an emptie hande. I omit to speake howe litle the care is of bringing them vp in the feare of God. The number of those parents which carefully perfourme this dutie towards their children, to make them learned in the lawe of their God, is as small. And where shall we finde any number of such Magistrates, as employ them selues to terrifie wickednesse and wicked men, and to incourage the good in their goodnes? Yet are these things as wel due from them, as the other duties before recited bee long vnto them.

There is also generally required of all superiours the louing dealing and behauiour towardes their inferiours, which may witnesse that they are not vnthankfull for those speciall benefits which they do receiue from them. For if loue (which hath in it speciall good will and liking) be commanded towards all men in generall, there must of necessitie be a greater measure of it betweene those, that are more particularly imployed the one vpon the other. This louing regard of them outwardly declared in deede and behauiour, must come in as a supplie to help to beare and sustaine the weight of labour and subiection, which the nature of man otherwise can hardly digest. For as in a mans bodie more labour or cost is bestowed about those partes ỹ haue the lest beautie & forme in themselues, in so much ỹ those parts, which (as they are of themselues)

dare least

least abide the eye, are set forth with more beautie to the eye, thereby (after a maner) hauing recompense of their want in the bodie: so in the bodie of the common wealth, and in the societie of man, tender regarde of superiours & amiable affection towards those that be vnder them, should beare vp a parte of that heauie burthen of subiection & seruice, which in the scripture is called the honoring of them: and therefore the husband is charged to giue honour to his wife as to the weaker vessel. 1. Pet. 3. vers. 7.

The honour of tender regard and amiable affection is due from superiours towardes those that be vnder them.

The gyftes and graces of God in others craue also honour from vs. For being fellowe members of one bodie, we haue our benefite, & fare the better for the seuerall giftes of others. For the Lorde hath made such a diuision of his gyftes, as that he hath laide a necessarie part of the welfare of euerie man out of himselfe in some other: the lacke wherof, maketh him maymed in himselfe, and therefore forceth him to seeke vnto others, for his perfecte forme and iust proportion. These gyfts of God we are not only bound to see and behold, but also to subiect our selues in modestie vnto them, euen he that hath more vnto him that hath lesse. As it is written to the Philippians: In meekenesse of mind let euerie man esteeme other better then himselfe. And to the Romanes, In giuing honour, goe one before another. There is as greate a cause why the aged should be honoured in his knowledge long time experienced in good things, as the young man for the ripenesse of his witte. And therefore men must mutually reuerence the giftes of their fellowe brethren, if loue & liking shalbe any long time mutually vpholden. That is the cause, why in the same verse, when the Apostle had persuaded vs to brotherly loue, immediately hath these wordes: In giuing honour, goe one before another: As if the one would not long continue, where there

VVe must honour and reuerence the gifts and graces of God in other, euen he that hath the more, must honour him that hath the lesse. Philip. 2. 3. Rom. 12. 10.

there were not ẏ other. There is no one thing that our nature can lesse like of, then to be vnder contempt, and that nothing should bee espied in vs for the whiche men woulde regarde vs. Wherfore it standeth all vpon, to trauell so in finding out the goodnesse of the gyftes and graces of God in other, as their heartes may in vnfeignednesse yelde reuerence thervnto. And also thereby to make a defence against infirmities which wilbe in flesh and bloud, that there may be bearing and forbearing one of another by loue and reuerent regarde had to the gyftes of Goddes grace in them.

Our nature is no better inclined in duties towards men, then it is (as before we haue learned) in duties towards God. For we are giuen to sæke to haue our selues honoured in our calling or gyft whatsoeuer, but litle to regard, nay euen to enuie the honor of others. Which we shall then discerne, when any shalbe compared with vs, and made either superiours, or else equals vnto vs. And therefore when it pleaseth God to call any of his vnto the hope of his kingdome, hee letteth them see their corruption euen in this commaundement, so as they are forced by the sense and feeling thereof to giue ouer the claime of saluation in the title of their workes, which haue no promise if they doe not perfourme the whole lawe and euerie worke thereof throughout ẏ whole course of their life. For it is written in Deuteronomie, Cursed is he that confirmeth not al the wordes of this lawe to do them. And I would willingly learne what man there is that can truely say, that he hath neither done nor yet left vndone any thing, either to his superiour or inferiour, to men of greater gyfts or lesse then himselfe, which did bewray want of honouring of them from his hearte. The Lord also causeth those whome he calleth, both carefully to

Our nature is an enimie toward these duties vnto our neighbor, eué as we learned before that it was vnto God which we shal finde to be so, if we truely examine our life, whether all our dealings with superiours or inferiours at all times haue beene such, as might truly witnes that in hearte we doe reuerence and honor them. Deut. 27. 16.

ly to stand in watch against their infirmitie, least it should burthe forth to the dishonour of God: and likewise more hartily to require a redie and willing affection to procure the honor of his name, by walking dutifully in this commaundement.

And if the outward worke of this commandement should be attended vpon of any neuer so diligently, & yet Gods glorie not sought therein, it would profite vs nothing. For if we giue men their due, & in the meane time denie the Lord his, what auayleth it vs? Therefore those former foure pointes (wherein his glorie consisteth) conteyned in the former commandements must of necessitie be ioyned with all duties vnto men. Which are: First that we acknowledging al our welfare to come from the Lord alone, doe depende wholy and only vpon him, for all our necessities both of bodie and soule. Secondly, that in loue of him for his mercies, we begin to obey him after his worde: refusing to ioyne any in worship with the Lord, or to offer vnto him any other seruice then he hath approued by his word. Thirdly that his glorie being the marke wee shoote at, make vs carefull in all our workes, so to doe them as he may haue honour by them. Fourthly, and last of all, that in true acknowledging and trauell in subduing of our owne corruptions (which will not altogether be sundred from our wayes and workes) we humble our selus in our best obedience: that the Lord may allwayes reteine the praise of the free & vndeserued working of his grace,

Wherein if we shal truely examine our whole life, we shalbe forced to giue ouer the claime of righteousnes in the title of our works, which haue no title, vnles the man shall haue continued in all things that are commanded to fulfill them, so shall we be driuen to lay hold of the merits of Christ, and to cleaue vnto them, and in the comforte thereof valiantly to set vpon our corrupt nature to humble it to the reuerencing and honouring of others.

Now let vs pray vnto our heauenly father, that we may truely see & bewaile the little reuerence & regard that we haue had both to superiours & inferiors. Becomming therby not only vnthankful vnto them, but also vnto the Lord, who hath placed suche graces for our benefite in them. And let vs craue of him, that

we

we may not onely obteine more power to suppresse the same, but also may be enabled from him to send abroade such fruites of true reuerence and honour, as may come to the sight & hearing of many, to the great praise of his name.

The sixte Lecture vpon the thirteenth verse.

13 Thou shalt not kill.

THe former commaundement hath giuen forth instruction for particular callings, from the whiche (by reason of more particular imploying of benefites mutually one vpon another) there ariseth more particular duetie of the one vnto the other, then that which euerie cõmon man may claime vnto himselfe. Nowe we are to be instructed in those dueties that generally we do owe vnto all men: amongst which, this commaundement of not killing hath the first place. Wherein we are forbidden to do any violence, iniurie or wrong to the bodie & life of our neighbour: & commaunded to defend, mainteine, and cherrish the same. It is to be obserued, that the Lorde bidding vs shewe forth loue vnto our neighbours, hath not left it vnto vs to deuise wherein to pleasure them, but hath sett downe what things are moste deare vnto them: that by our help giuen for the preseruation of those things safe vnto them, and in benefitting them therein, they may haue true triall of the loue and affection that we beare thē. Our neighbor therfore in this cõsideratō is not

we are forbidē to doe any violence, iniury or wrong to the bodie and life of our neighbour.

not ſhut vp in the alone fleſhe and bloud of the man, but the duties of neighbourhode reache vnto the life and bodie, wife, goodes, & good name of the man. Neither is loue the not hating or not hurting of a man, but the helping and furthering of him to receiue more comfort in thoſe thinges aboue recited: ouer the whiche euerie man is ſo tender, that being in any of thoſe annoyed, he can no longer account himſelfe as a man loued or regarded of the authours therof. For he himſelfe is vpholden in life and liking by the comforte of them. The Lord (in forbidding murther) forbiddeth alſo al violence, crueltie, & wrath towards our neighbour: labouring in the deteſtation of this greateſt euill, to worke in vs a hatred towardes all that be of any affinitie with it: and therefore not letting vs ſée them, but in that fourme whiche may moſte feare vs frō them, putting vpon them all that fearefull forme of murther: for this is the name, whereby the holie Ghoſt wil haue them all knowen that be of that kind.

The holie ghoſt wil not haue the iniuries & wrōgs done vnto our neighbours to be knowen by any other name thē murther, that we may grow into the greater deteſtation thereof.

The puniſhment of the offences againſt this commandement, will help vs to iudge the greatnes of the ſame. Touching the murderer, it is ſaid in Leuiticus, He that killeth any man he ſhalbe put to death. Violence burſting forth into extremities of dealing, in the olde lawe was puniſhed with the like of that that was done what kinde ſoeuer it was: According as it is written in Leuiticus, If a man cauſe any blemiſhe in his neighbour, as he hath done ſo ſhall it be done to him, breache for breache, eye for eye, toothe for tooth, ſuche a blemiſhe as he hath made in any, ſuche ſhall be repayed to him. Hereby the offender was drawen to the better conſideration of that griefe whiche he had brought vpon another, in feeling the diſpleaſure therof within himſelfe: and alſo feared the more from offending, being well aſſured before, that he could offer

Leuit. 24. 17.

Violence burſting foorth into any extreamitie of dealing, is forbidden in this commaundement, & was in the old law puniſhed with the like of that that was done.

no great wrong vnto his neighbour, which selfe same in so doing he shoulde not bring vpon his owne head. This punishment doth not onely declare the vnlawfulnesse of violence whiche here is forbidden, but also by that punishment whiche the iust Lorde did appoint for it, we see howe great the offence is whiche hath had suche a punishment appointed for it from the iustice of God, that more account may be made of suche iniuries, then commonly there is in any place. In this commaundement is forbidden all crueltie. And therfore in the punishment of certeine offences, there was a number of stripes appointed, whiche in punishing they might not passe: as we read in Deut. So doeth ỹ Lord abhorre crueltie, that he would not haue it covered, no not vnder the cloake of iustice & zeale against sin. Which vnder that pretence might be shadowed, if in any respect at all it were to be maintained. This lawe was so religiously observed amongest the Iewes, that they woulde alwayes giue one stripe lesse vnto the offender whosoever. And therefore fourtie being the number of stripes which they might not passe, the vsuall punishment was to giue fourtie saue one, which number they did not exceede, no not in punishing of Paule towards whom they bare so deadly hatred: as he testifieth of him selfe to the Corinthes, Of the Iewes (saith he in that place) fiue times receiued I fourtie stripes saue one. Thus would the Iewes giue out some signification how they did abhorre crueltie, being verie vnwilling to be publiquely noted of that crime, howe bloudie soeuer their hearts were, no not at ỹ time, when as they might haue had some shadow in pretending the zeale of iustice for their facte. But Christians muste abhorre that in deede, whiche these in shewe woulde be thought to be farre from. Crueltie was restrained, in that whiche we reade of in the nine-

Deut. 25. 2. 3. Crueltie is forbidden in this commandemẽt, and may not be shewed, no not in the punishing of malefactours: & therefore in the lawe was there a number of stripes appointed, which in punishing they might not passe. 2. Cor. 11. 24.

Leui 19. 14. That crueltie is forbidden, that taketh pleasure at the miseries and wants of others, as putting a stumbling blocke

nine tenth of Leuiticus, (of not putting a ſtumbling blocke before the blinde, nor reuiling the deafe: (for ſuche wantes get compaſſion amongeſt all thoſe in whom there is any humanitie of pitifull inclination. Thoſe therefore muſt of neceſſitie be cruel and ſauage, that are ſo farre from any touche therewith, as that they can abide to increaſe it, by inſulting vpon them & adding more torment vnto them. To repreſſe cruel dealing, it was forbidden them to withhold the hire of the poore and needie hired ſeruant, as it is writtē in Deut. Thou ſhalt giue him his hire for his day, neither ſhall the ſunne goe downe vpon it: for he is poore and therewith ſuſteineth his life, leaſt he crie againſt thee to the Lorde, and it be ſinne vnto thee. To the ſame end was the commandement giuen in Exodus (for not vering nor oppreſſing the ſtraungers, widowes, and fatherleſſe children) with this threat. If thou vexe or trouble ſuch and ſo he call and crie vnto me, I will ſurely heare his crie. Then ſhall my wrath be kindled, and I wil kill you with the ſword, & your wiues ſhalbe widowes, & your childrē fatherles. For that cauſe in ỳ ſame Chap. they are cōmanded to reſtore ỳ garment takē to pledg before the ſunne goe downe, This is his garment for his ſkin (ſaith the Lord:) wherein ſhal he ſleepe? Therfore when he crieth vnto me I will heare him, for I am mercifull. The commaundement that was giuen in Leuiticus (concerning thoſe that were impouerished and fallen into decay) to relæue them, but in no caſe to take vſurie or aduantage of them, had in it the ſame purpoſe and ende to mæte with crueltie and vnmercifulneſſe. For euerie ſuche condition hath in it matter to moue vs to pitie and compaſſion: whiche occaſion is taken of the good, as offered them from the Lorde to declare whoſe children they are, by being merciful euen as their heauenly father is merciful.

before the blind, or reuiling the deafe

Cruelty withholding the hire of the poore hired ſeruant, and day labouring man, cruelty oppreſſing & vexing the ſtraunger, widowe, or fatherleſſe children, cruelty not reſtoring the garment taken to pledge, which neceſſity forceth him to lay vpon his bed, cruelty takig vſurie of thē that are fallen vnto decay, cruelty vſing his neighbour without wages, al theſe ſeueral branches are forbidden in th commaundement.

Exod. 22. 25.
Deut. 24. 15.
Exod. 22. 26.
Leui. 25. 35.
Matth. 5.

But when men are so farre from compassion and mercie, as being prouoked by present and visible occasion offered, they do not onely shutt vp the bowels of compassion against them, but euen make a pray and spoyle of them, most cruelly increasing their miserie, it is a plaine prowfe that there is no droppe of humanitie, and muche lesse of Christianitie within them. To conclude this speeche of crueltie, that whiche is written in Deuteronomie (of not mouseling the mouth of the Oxe that treadeth out the corne,) and is applied by Saint Paule to the Corinthes, to proue that the labourer may not be denied his hyre and wages for his paynes, maketh plainly against crueltie, and battereth downe all the walles of vnmercifulnesse, that are so strongly vpholden by the generall practise of so many now adayes. For what man almost is there of any worshippe or wealth, who thinketh not that he may lawfully vse his tenaunt, or poore neighbour without any wages? Yet the Prophet Jeremie pronounceth woe against this kinde of crueltie in these wordes: Woe vnto him that buyldeth his house by vnrighteousnesse, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke. It is nothing so cruell a facte to robbe a stranger, whom thou knowest not, as to sucke out (by his labour) the blood of thy friend and neighbour, and after to sende him away without wages. If suche buildinges stande vpon vnrighteousnesse, (as saith the Prophet,) it is to be feared that many a faire house in this lande hath suche a ruinous foundation, as threateneth the destruction of the owner. This kinde of crueltie howe heynous it was in the sight of God, & what plague it might bring in iustice vpon the thinges ỹ were in such vnrighteousnes accomplished, did Job very well vnderstande, and therefore sayeth.

Deut. 25. 4.

1. Cor. 9. 9. 10.

Iere. 22. 13.

If

If I haue eaten the fruites of my land without ſiluer, or haue greeued the ſoules of the maiſters thereof, let thiſtles growe in ſteede of wheate, and cockle in ſteed of barly. A righteous man (ſaith the holy Ghoſt) regardeth the life of his beaſt, but the mercies of the wicked are cruell. If he neglect not his beaſts, but giueth them fode in due time, muche leſſe will he neglect his familie or ſeruantes, in defrauding them of that, either in meate, or wages, that is conuenient. Theſe examples that nowe I haue alledged, as they ſpring from an vnmercifull heart, and tende to the vniuſt greefe and moleſtation of the body and life of our brother, ſo are they directly againſt this commaundement. Notwithſtanding, as they bring damage vnto him by deteining ỹ which is his due, they are againſt this commaundement alſo, Thou ſhalt not ſteale: ſo that it is not vnpoſſible for one kind of action, to be guiltie both of murder and theft. The negligence of man, wherby his neighbour receiueth either loſſe of life, or hurt of bodie, is forbidden in this commaundement. The reaſon is verie good. For if the Lorde hath lawefully and in equitie laide vpon vs the care of our neighbour his life, by good right may he require at our hands the wilfull neglect thereof. The punishment of ſuch wilful negligence towards ỹ life or bodie of their brethrẽ, was moſt ſharpe and ſeuere in the olde lawe, as we may ſee in Exodus, where the mans owne life muſt anſwere for the life of his brother, who periſhed by his negligence: according as the example is ſet downe there, of a man not keeping vp his oxe which he knew was wont to puſhe. If the oxe were woont to puſh in times paſt (ſaith the holy Ghoſt) and it hath ben told his maiſter, and he hath not kept him, and after, he killeth a man or woman, the oxe ſhalbe ſtoned, and the owner ſhall die alſo.

Iob 31.39.

Prou.12 10.

That negligence of ours whereby our neighbour receiueth either loſſe of life or hurt of body, is forbidde in this commaundement, for the mans owne life muſt anſwere for his neighbours who periſhed through his negligence in not keeping vp his oxe whiche he knewe was woont to puſhe. Exod.21.29.

In this offence of negligence are all those transgressours against this commaundement, who by delaying to take vppe matters in controuersie or suits of lawe with all possible spede that may be, doe by their negligence giue occasion to the fraile nature of man, to committ murder or some other mischiefe, against him with whom he is in controuersie. And if careles negligence be thus dãgerous, how hard a mater wil it be to rechõ w̃ the Lord for deliberate purpose to keep men at variance and debate, that their gaine may growe thereby. It will be a harde matter to aunswere before the Almightie, if we haue giuen occasion wherby our neighbour hath receiued losse of life. Dauids carefulnesse herein is worthily commended to all posteritie, who when his men (breaking through the hoast of the Philistines with the daunger of their liues) had brought him water to drinke, whiche he so greatly thirsted after and wished for, immediately powred it out for an oblation vnto the Lorde, and sayde, Let not my God suffer me to doe this: Shoulde I drinke the bloude of these mens liues, for they haue brought it with the ieopardie of their liues: therefore he woulde not drinke it. A notable example to feare vs for being occasion to any (though seruaunt or inferiour) rashly to hazard his life either for our profite or pleasure.

2. Chron. 23. 17. 18, 19.

Angrie words & thoughts also are forbidde in this commaundement, for the Lorde hating wrath, cannot but mislike it, where soeuer he shall finde it, whether in thought, word or deede.

In this commaundement the Lorde is not onely carefull to haue obedience from our handes, but also from oure heartes and tongues: so that bothe thoughtes and woordes muste come vnder subiection vnto him, that neyther of them bee infected with malice whiche the Lorde so hateth and abhorreth. For we must interpret the Lawe, according to the nature of the Lorde who is the Lawe giuer.

Man, by reason that he onely seeth the deede and cannot discerne of the heart, maketh lawes for the outward

outward doinges, and punisheth them alone, without proceading further: but the Lorde, who searcheth the hart and reines, maketh lawes for it, and punisheth euen the consent of the hart going against his law. For in asmuch as the Lord hateth the euil it self, he cannot but abhorre it whersoeuer he shal finde it, whether in hart, hand, or tongue. It is written in the Epistle of S. John, That whosoeuer hateth his brother is a manslear. We see then that not only grosse euils come into reckoning before the Lord, but euen hatred settled in the hart, although ẏ hand hath neuer bene stretched forth to execute the same. Neither commeth it before him as some trifling thing, which doeth not greatly displease him, but appereth mõstrous, hauing none other shape vpon it, nor other account made of it then of murder. Thus must we thinke of hatred consented vnto in the hart, that it hath a bloudie face in ẏ sight of the Lorde, and therefore is to be abhorred and loathed as the crueltie of murder. This was ẏ cause why the Lord forbidding hatefull & malicious thoughts in this commaundement, would giue it none other name then murder, teaching vs that howsoeuer we nourish such thoughts and make small account of them, yet his iudgement is plaine that they be no better thẽ murder, when ẏ hart is settled in them. In the Gospel after S. Matth. we see how the Lorde hateth words proceeding from malice & anger. Whosoeuer shall say Foole vnto his brother (saith our Sauiour Christ) shall be worthie to be punished in hell fire. Hatred towardes our brethren is so grieuous in his sight, that it staineth and defileth what soeuer it toucheth, be it word, or thought, and maketh it so beastie, that the Lorde can no longer beare it. And bycause wordes bewray that which lurketh in the hearte, and bringeth it to light that otherwise would not so easily be espied, we must keepe some good

1. Iohn 3. 15.

Matth. 5. 22.

watche ouer them, that from thence we may be ledde to the priuie chamber of the hart, to ſée how al things goe there. For of the aboundaunce of the heart the mouth ſpeaketh, ſo that there is no outward thing, that can bring vs ſoner to the ſight and ſpéeche of the heart, then can the tongue it ſelfe: whiche if it be infected with hatred or diſdaine, ſure it is that al things are not well at home in the heart. And therefore all men muſte obſerue the inclination of the heart by the vſage of the tongue, that when it commeth abroade caſting forth hatred, wrath, and debate, we may with ſpéede returne to the founteine, that is the heart, to purge and cleanſe the ſame: bicauſe we are ſure, that from thence the tongue receiueth all poyſon. If we ſhall preuaile much in ſuppreſſing hatred both in our heart, tongue, and hande, yet is not that all which is here commaunded. For the Lorde in forbidding murther, meant not to ſtay there, but in remouing hatred, his purpoſe was to make way & paſſage for mercifull deling towards ỳ life of others. And neceſſarie it was that he ſhould giue vs warning of ỳ ſtumbling blocke which lieth in the way: leſt we ſuſpecting no ſuch matter, ſhould haue imagined that there would haue béen true care for the life of our brother, where there was no victorie before ouer our owne diſpoſition, which is altogether otherwiſe giuen and inclined. The true proofe whereof we ſhal then haue, when our affections ſhalbe ſtirred vp by any dealing which ſhal miſlike vs. For then we ſhall well perceiue wrath to be mightily working in vs, which before (bicauſe it had peraduenture no great matter to worke vpon) we thought that we had béene altogether voide of, or at the leaſt not greatly infected therewith. But nowe in this manner of ſpeaking vſed by the holy ghoſt (who battereth downe hatred, when his purpoſe is to builde vp

loue)

loue) we ſée that there will be no paſſage to any loueing dealing in trueth, but by treading downe of our contrarie affections, which are noted to be in vs by the fourme of ſpeaking. For to what end ſhould the holie Ghoſt will vs to doe no murther, if there were no diſpoſition in vs therevnto? This is the cauſe why the holie Ghoſt dealeth ſo plainely with vs, in telling vs what we are, that our care may be great to reforme it. And when we ſhall haue profited any thinge heerein, it may be acknowledged from whence wée had that, which we are aſſured was not to be found in our nature. The holie Ghoſte therefore in this place deſcreeth our nature of want of loue, nay, of hatred and crueltie, which otherwiſe we ſhould not haue marked no nor ſuſpected our ſelues of it, if we had not had warning from the Almightie that our nature is poyſoned therewithall.

The forme of ſpeaking (forbiding vs to do murther) noteth that our nature is prone to malice & wrath, for to what end ſhould the holie Ghoſt wil vs to commit no murther if there were no diſpoſition in vs therynto.

For if a man (not fearing God, yet otherwiſe of good vnderſtanding to conceiue the trueth of thinges) be demaunded what his opinion is of himſelfe, whether he be prone and bent to hatred, and whether he findeth his nature greatly inclining thereto or no: he will with great proteſtation conſtantly affirme, that in him (he thanketh God) there is no ſuche matter: abiuring it, with admiration & wondering, how any man ſhould be brought to thinke ſo of him: and thus not perceiuing his owne corruption, he ſeeth not what néede he hath of a Sauiour and Redeemer. And therefore what ſo euer he ſaith, he is indéede and trueth vnthankfull for that benefite, while in finding no greate thing amiſſe in him ſelfe, he cannot ſée what way hée ſhould ſo greatly be beholding to a ſauiour that would anſwere for his tranſgreſſions: which in his owne opinion is no great matter to doe, they béeing either few, and ſo borne out in the number of thoſe good thinges,

whiche he hath done, or else none at all.

Moreouer, if we shall haue done sowthing, or diuerse thinges that may be thought loving and friendly, yet if the inclination to wrath (whiche is by nature in vs) bee either not knowen, or being knowen, the strength thereof shall not be subdued, and the sting pulled out that it reigne no more within vs, we shall neuer be prouoked by any euil dealing of others, but that forth with (letting the reyne go to our heate) we shall dishonour his name, in following the rage of our minde contrarie to the Lawe of our God. So might it come to passe that a man (hauing some good opinion of himselfe, for some outwarde things, but neuer tryed with any iniurious dealing of another) might take it to goe well with him, when notwithstanding this corrupt nature of his standeth whole in her full force and strength, beeing neuer a whit subdued vnto the spirit, as he well perceiueth, when that any greate occasion shall be offered to try him with all. We se then how iust cause there is, that the Lorde should admonish vs of this corruption of hatred which is within vs. Not onely that we shoulde see the benefite of our Sauiour and mediatour: but also that subduing it and treading downe the strength of it, we might finde free passage, to doe, & not to be remoued from doing, the workes of mercie and loue which are here commaunded, euen the contrarie of those that (as we haue heard) were forbidden vs. We are commaunded to haue care of the body and life of our brother, to mainteine it as his necessitie shal require, and our abilitie can performe, remembring that the Lorde hath committed that care vnto vs. The Iewes were commanded to make places of refuge and defence, where the guiltlesse persons might haue protection againste the rage of them who pursued thē vnto death: that (as it is written in Deut.)

The louing care of the life of our brethren is in this commaundement layd vpon vs. Deut. 4.

Deut.) innocent bloud be not shed within their lande, and least bloude shoulde be vppon them: for these are the very wordes of the text in that place (signifying that the not regarding and prouiding for the safetie of their life were matter sufficient inough to make them & their lande guiltie of their bloud, that thereby they might well vnderstande, that the care of their brethrens life was commended vnto them, not without greate daunger, if there were to be founde any negligence therein. Merciful dealing is here commaunded towards all, but especially towardes inferiours, widowes, fatherlesse children, and those that be in any greate extreamitie. A notable practise we haue of this in the person of Iob suffering his seruauntes to pleade their right, and to mainteine their good cause before him: not vsing his authoritie to oppresse them, and cruelltie to execute his rage, without regarding the equitie of their cause, onely standing vppon his owne authoritie ouer them. If I did contemne the iudgement of my seruant, & of my maide, (sayeth Iob) when they did contend with me, what then shall I doe when GOD standeth vp? and when he shall visite me, what shall I answere? He that hath made me in the womb, hath he not made him? Here is ꝑ true tryal of a merciful man. For it is no commendation, not to offer wrong vnto those who are our equalls and able to matche vs, but then haue we true trial of our affections that there is some mercie in truth within vs, when we shall shewe pitie & compassion towardes those whom (for our authoritie or place that we be in) we might easily oppresse. When we shall be kept from fleshing our affections vpon those that lay open vnto vs, hauing no fence of power or credite, that is sufficiently able to holde vs. This example of compassion is no lesse commendable towardes all of them that were in

Deut. 19. 10.

Merciful dealing is commaunded towardes all, but especially towardes inferiours, widdowes fatherlesse children, and those that be in any extreamitie.

Iob 31. 13.

any

Iob. 29. 12. any great want or extreamitie, as the holy Ghost (vnder his person) witnesseth in these words: I deliuered the pore that cried, and the fatherlesse: and him that had none to help him. The blessing of him that was readie to perish, came vpon me, & I caused the widowes heart to reioyce. The Iewes were bound to declare their compassion towards their brethren, by that lawe whiche commaunded them to lend their brother that was needie amongest them, sufficient for his neede: taking for assurance, a pledge which he might forbeare, as appeareth in Deuteronomie: where they haue a streit charge, that when the yeare of Iubilie should approche (at what time all men were charged to release their debts) they shoulde not at that time shut vp their compassion from him that would borrowe for his need, but frankly giue vnto him, notwithstanding ẏ yere when all debts must be released be euen at hand. There is a promise added to incourage them, that for so doing the Lorde woulde blesse them in all that they shoulde put their hand vnto.

Deut. 15. 8.

They were charged also to releeue their brother or the straunger that dwelte with them, who was fallen into decay, and forbidden in expresse wordes to take any vsurie or increase of suche, either of monie or meate, as appeareth in Leuiticus: but to vse their goodes to suche comforte of their brethren, as might well witnesse the loue that they had vnto them. The lawe and commaundement that was giuen to this people at the time when they had made an ende of the tything of their increase, doeth declare that they had in charge from the Lorde, to releeue with their goodes, the Leuite, straunger, fatherlesse and widowe. For in Deuteronomie before the people should craue of GOD that he woulde blesse their lande, they muste protest in

Leui. 25. 35. 36

Deu. 26. 13.

in set wordes that they had giuen vnto the Leuites' straunger, fatherlesse, and widowe, accordingly as he had commaunded them: and so proceed after declaration of this their obedience to his will, to craue his blessing for the people and the lande: thus vsing their goods to the commoditie of their brethren, in lending and giuing according to Gods appoyntment, they did giue apparent tokens of loue towarde their neighbours. The Apostle Paule will not acquite him that hath stolne if he shal steale no more: but chargeth him that he shall labour ẏ he may haue somthing to giue to him that needeth, that way to practise loue and the workes thereof vpon his needie brethren. It is not onely therfore the duetie of rich men to giue somthing toward the releese of the needie, but euen the powre must spare somewhat of their pouertie to the comforte of Christe in his needie members. Whiche, be it neuer so litle that they offer of their pouertie, (if there goe a willing and a faithfull minde withall) is much more acceptable to God, then great summes giuen from some wealthie men, of their superfluitie only wout like faith or loue vnto the Lorde. As we are taught in the parable of the widowe casting in her two mites into the treasurie: which are iustified by our sauiour Christ to be more then all that the riche had cast in. Beause theirs was of their superfluitie, but hers of her pouertie. If any ought to be dispensed withall from declaring their loue in this part, it is very reasonable that he (who by reason of his long loytering and acquaintance with stealing and idlenes was become through custome, whiche is an other nature, vnapt for labour) shoulde be discharged vpon the maintenaunce of him selfe by some honest trade: yet notwithstanding, euen he standeth charged from ẏ Lord to reserue something for the prouision of his needie members. Marke. 12. 43.

To

To incourage vs to duetie in this part of merciful dealing and giuing to the nedie, the Lorde doth promise that it shall be paide vs againe in our greatest nede. For thus saith the Prophet Esaie, If thou refreshe the hungrie and troubled soule, then shall thy light spring out in darknesse. The Lorde shall satisfie thy soule in drought, and make fat thy bones, and thou shalt bee like a spring of water whose waters faile not. A great blessing of God to be prouided for in drought. A godly forecast to lay vp in prosperitie that which we may be assured will not onely come againe, but also will be sure to watch that time, when for our nede it shall be moste welcome vnto vs. Who would not be cōtent to giue, if he might be sure to haue it againe at his moste nede? And beholde we haue letters patents from the Lord vnder the broade seale of his bloud, for the findeing of that we haue laide out for him, euen in our greatest nede. How can we then be slack in the liberall laying out of somthing for an euill day? According to the counsell of the holie Ghost in Ecclesiastes: Giue a portion (saith he) to seuen and to eight, for thou knowest not what euill shall be vpon the earth.

Esai. 58. 10.

Eccle. 11. 2.

Moreouer, the sentence of that great day procedeth against the damned persons in this fourme: Departe from me ye cursed into euerlasting fire which is prepared for the diuel and his Angels: for I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke: I was a straunger, and ye lodged me not: I was naked, and ye cloathed me not: sick and in prison, and ye visited me not. Verily, I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me. And if the promise cannot draw vs, ẏ forme of sentence must necessarily prouoke vs to obedience hērin.

Matth. 25. 41.

Speedie helping and dili=

We learned before, that negligent delaying, whereby our neighbour is indangered in his body or life, was

forbidden

forbidden in this commaundement: and then is spée-die help and diligent vsing of the present occasion that is offered to doe our neighbour good giuen vs here in commaundement. We haue a singular example of this in the fourth of Hester. Where Mardochai telleth the Quéene, that if she should let slip that present occasion then offered her to doe good vnto the Iewes, she and her fathers house should perish, & yet deliuerance would appeare vnto the Iewes frō some other place. In like manner Iob professeth that he had not caused the eyes of the widowe to faile in longe loking and wayting before their requeſt were graunted, but had with all spéede satisfied her desire. Acknowledging it for a great offence, if he had béene but slacke therein, euen suche as if he should haue béene guiltie thereof, might iustly haue brought a curse vpon him.

gent vsing of the preſét occasion offered to doe our neighboure good, is here commaunded. Hest. 4.14.

Iob. 31.16.

Our naturall inclination goeth wholy amisse in this commaundement as in the reſt. Whiche notwithstandinge it lie hid in some more closely then in other, for all that it is not so cunningly couered in any, but that it is disclosed and discerned when occasion is offered. The man that is borne againe vnto the hope of euerlasting life, doth so clérely perceiue his infection hérein, that bothe in heart and worde he acknowledgeth the great necessitie and benefite of a Sauiour and Redémer. Béeing priuie vnto himselfe not onely of many euill fruites that haue appeared in his life contrarie to this commaundement, but also of disposition within, that is naturally prone & inclined to offend hérein. The hope that he hath in his mediatour and Sauiour Christe Iesus, doth not make him secure & careleſſe in his sinne, following the inclination of his owne heart: but leadeth him to a continuall strife and debate with it, because it is against the honour of his GOD and Sauiour, to whome he

he well perceiueth that he is onely beholding for his saluation: and quickeneth him to all louing dealing, which is so often commended and commaunded of his good and mercifull father. The naturall man seeth not any such inclination in him selfe to wrath, or dulnesse vnto louing dealing with his neighbours, as through the greefe therewith driueth him to make much of the alone Sauiour and redeemer Christe: but when he is charged with his offences that burst forth contrarie to this cõmaundement, he maketh light of them, and putteth them vp in a common bagge, saying, All men haue infirmities: neuer so touched with them, as hee can be compelled to magnifie the grace brought by the alone mediatour Christe: and much lesse is he driuen to any earnest warre with them, or great care to profit in the works of loue, that are contrarie to them.

To conclude, this commaundement if we shall doe some outwarde things commaunded heere, which shall obteine great cõmendation of many men, & for all that the Lord want his glorie, which consisteth in the foure points which were spoken of in the former commandement, it shall auayle vs nothing. Those things that apperteine vnto God, must of necessitie go with those dueties vnto men ẏ shall be accepted. Neither indeede can we holde out in these, except we haue life & incouragement from the other. For the loue ẏ God is our God, tenderly fauouring & plentifully rewarding vs that be his, must make vs to perseuere in those duties, which otherwise would not abide the reproches & iniuries of men, but would burst forth to requite them: and much lesse would wee labour to ouercome them & their euill, with our good done vnto them. But this persuasion of his good fauour towardes his, and plentifull mercie which is to be shewed vpon them, maketh men willingly to forbeare the insuing and satisfying

fying of their owne corrupt affections: not enuying the wicked their transitorie delightes, but prosecuting their course in his obedience, through all their reproches: while they doe well perceiue what a plentifull recompense of rewarde abideth for them by the frée gifte of their God.

The man that cannot be persuaded but that he loueth his neighbour as himselfe, performing all that is required of him in that behalfe, muste be sent to examine him selfe, if there haue at no time appeared in him any cruell dealing towardes his inferiours, any neglecte or delay in helping and releuing the distressed, if compassion hath alwayes, as occasion serued, drawen him to spédie relæuing, by lending or giuing, so shall he easily sée into the errour of his opinion.

Nowe let vs pray vnto our heauenlie Father, that we may so sée into our cruell and careleste disposition, that we may magnifie the frée mercies of our God in the forgiuenesse thereof: and also haue power more and more to subdue it, that we abounding in all mercifull dealing, may glorifie him in this life, and be glorified of him in the life to come.

In the examination of our liues in this commandemẽt we haue to consider diligẽtly what cruell dealing hathe at any time appeared in our doings, what negligence or delay in helping the distressed, what wrath hath at any time reigned in our thoughts, remembring al wayes that the law accurseth euery mã that continueth not in euery thing, so shal we be led to Christ, and acknowledge the benefite that we haue by his death and passion, & from thence haue strength to subdue our cruell and careleste nature to warde the life of our neighbour, and to abounde in the

¶ *The seuenth Lecture vppon the 14. verse.*

14. Thou shalt not commit adulterie.

WE haue learned alreadie, that the loue whiche we owe to our neighbour stayeth not in his owne person alone: but procéedeth vnto other thinges that be precious, and déere vnto him. In the whiche if he shal by vs be annoyed, forthwith in so do-

contrarie fruits that are commaunded.

ing we shall be conuict to be voyde of loue and charitie towardes him. For the excuse is vaine and childish to say we loue ỳ man, when we sticke not there to vere him. where we know it cannot be, but that some great griefe of heart will come vnto him.

The loue of our neighbour stayeth not in his person alone, but reacheth vnto other thinges that be deare vnto him, in the which if we shal annoy him we shalbe conuict not to loue him.

He that loueth a man in dede, dealeth tenderly with all those thinges that are especially liked of that man: fearing moste of all there to offend, where he vnderstandeth that he may the soneste displease. And because nerte to a man him selfe, his wife ought to be most deere vnto him, the wrong that is done to another, it cannot but haue the next place vnto the sinne of murder.

The greatnesse of this sinne of whoredome shall then better be discerned, when we shall bring our mind from that account which is made of it with man, vnto that iudgment which the most iust God hath set downe of it in his worde.

Adulterie can be no small sinne, seing it hath alwayes then abouded most whē for their idolatrie the people haue bene vnder the greatest displeasure of the Lorde. Rom. 1. 24. 26, 27.

It hath bene obserued in all times, and is to be seene at large in the olde Testament, that the sinne of adulterie and vncleannesse hath then abounded most, when for their idolatrie the people hath bene vnder the greatest displeasure of the Lorde. And if to be giuen vp to this and such like kinds of vncleannes, hath bene the punishment of that most grieuous sin of idolatrie, we may soone coniecture in what account it standeth before the Lorde. For it cannot be holden for a small offence before him, whiche he in iustice taketh to be a due punishment for the greatest sinne.

The holie Ghoste maketh the crime of theft, a small matter in respect of the offence of adulterie: affirming theefte to be subiect neither to the like infamie and reproch with men, neither yet to the like grieuousnesse of punishment from the Lorde. And therefore when he hath spoken of the punishment that is due for theft,

ampli-

amplifying the other crime aboue it, he vseth these wordes: But he that committeth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule, hee shall finde a wounde and dishonour, and his reproche shall neuer bee put away. Pro. 6. 32.

Thus the adulterer in his wickednesse doth both vndermine his owne life, and also bringeth suche a blot of infamie and reproche vnto his name, as neuer shall be wiped out.

Adulterie is a greter offence then theft, for it robbeth himselfe of all his estimation it robbeth the that yet are vnborne not onely of temporal commodities, inasmuch as they are illegitimat, but also of honestie and honour, because they bring their infamie with them from their mothers wombe, it maketh a stewes of his own house & it kindleth a fire within his owne walles that threatneth to deuoral vnto destruction, so that the house of the whoremonger must be destroyed. Deu. 23. 2.

It is not to bee meruelled at, if the holie Ghoste make adulterie a more heynous facte then theft. For therein men rob not others of their goods and substance alone, but of their honestie and honour. Neither rob they onely those that are borne, but also those that are yet vnfashioned in their mothers wombe. From whom as they take all honour and estimation, so they procure vnto them a perpetuall blot of infamie, more and besides this that by their byrth they become illegitimate, and cut off from the title and claime of many temporal benefites, whiche they are most cruelly depriued of, before that euer it was graunted them to see into the benefite and commoditie thereof: muche lesse to take any comfort by the vse and inioying of them.

What the staine was of infamie and dishonour that bastardes were vnder in the olde lawe, may appeare in Deuteronomie, where it is plainely forbidden them, euen to their tenth generation, to beare any office among the people of GOD. A cruell and heynous offence to rob so many generations of all estimation, all place of office and honour among the people of GOD. Yet so much more heynous is the crime, because it is done by falsifying of the couenant of marriage, and cancelling of that bonde that was made by the Lorde

himselfe for the performaunce of certeyne duties betweene partie and partie, being sealed and deliuered in the presence of God, his Angels, and many other witnesses assembled for that purpose.

Moreouer, the adulterer as muche as lyeth in him maketh a stewes in his owne house, becommeth a bawde to his owne wife, directeth the eyes and hearts of adulterers towardes her, in as muche as it is a punishment iustly befalling him from the iustice of the Lord, if he shall haue his owne wife abandoned to that wickednes, that he hath brought vpon another. Whiche punishment, Dauid himselfe (though otherwise deare vnto the Lord and leading his life in vprightnesse, sauing in that fault with the wife of Urias) was not free from, according as we reade in Samuel. Iob also (acknowledgeing the iustice of that punishment), offereth him selfe to suffer the shame thereof, if euer he sought to abuse any mans wife.

2.Sam.16.22. & Sam.11.12. Iob.31.9,10.

But if it shall so fall out, that a wicked man in this kinde of sinne shall haue a godly wife, whom the Lord shall preserue from this euill to yelde vnto the wickednesse of others: yet is his faulte neuer a deale the lesse herein, then if she should haue fallen into extremitie of sinne, bicause his deseruing hath called for that punishment from the Lorde, whiche the Lorde in mercie towardes her hath withholden. And in asmuch as the adulterer depriueth a man of the true comfort of his true and naturall seede and posteritie, can we imagine otherwise of the Lord, but that he will drawe one sword or other vppon some of his children, that shall neuer ceasse to pursue them, before it hath driuen them in at the dores of death? Iob (speaking of this sinne of adulterie) sayeth, that It is a fire that deuoureth all to destruction. So that by this testimonie, the house of the

Iob.31.12.

whoremonger

monger must be consumed: and there is a secrete fier flaming there, that threateneth to deuoure before it hath done and made a finall ende. Which men might easily see by sundrie experiences in the world, if there were no word of God to lead vs thervnto. The hope to hide this sin (which bewitcheth the vngodly, & leadeth them into this fire of God his wrath) must of necessitie be vaine: because the Lord him selfe hath taken vpon him to be reuenged of those, that shall dare to breake that bonde of wedlocke which he hath made. In the olde testament the Lorde did (by a speciall lawe made for that purpose) take vpon him, not onely the knowledge, reuealing & punishing of this sinne, euen when it should be most secretly done wout witnes of any other man, yea or certeine knowledge from ỹ husband him selfe: but also the defence & clearing of the guiltlesse woman, oppressed and vexed with the vniust gelousie of her husband. Who might present his wife (whether she were guiltie in dede, or onely in his gelous mind was thought to be so) before the priest, vnto that tryall which God had appointed and established for the end: After whiche matter solemnized with all the circumstances thereof, (as it was appointed in the booke of Num.) if the woman were defiled in dede, then shoulde her belly swell and her thigh rot: if she were not defiled, then should she not only be free from this punishment, but also be blessed with fruitfulnes, as appeareth in the same place. We see howe greatly the Lorde doth abhorre adulterie, taking vppon him to bewray the closest dealing in that wickednesse that can be: and also what a care he hath of the vniting of their mindes, who are become one by marriage, in ordeyning a lawe to cure gelousie, and so taking vppon him also the defence of the innocent partie. That lawe is now ceased, but that same God doth yet

The Lord hath taken vpon him the reuealing of this sinne whē it shalbe most secretly committed and kept from the knowledg of any: & we doe not reade in the whole scripture, that there was the like searching out of any sin that was of this. Num.5.12.

remaine, bearing the same hatred to that sinne that he did before, and hath the like loue to innocencie ý before he hath had. So ý there is smal hope to hide it whē God is become the searcher him selfe: when he who knoweth it, is an vtter enimie vnto it, and hath professed the reuealing of it, yea and that more is, the iust and deserued punishing thereof. It woulde greatly feare the thefe, if it were noysed that that man would searche him, whom he doeth well remember to haue passed by and beheld him, while he was hiding of that which before he had stolne. We doe not read through the whole testament, the like solemnitie in the searching out of any sinne, neither yet that in any other sinne the partie suspected was compelled to subscribe vnto certeine words of execration and calling for euill against him selfe, if he had offended: saue onely in this triall of adulterie. Which may both teach vs in what place of sinne to set this crime of adulterie, and what measure of punishment to loke for, after trespasse and transgression made in this parte. The punishment, which in the old Testament was appointed to be executed against it by ý ciuil Magistrate was death, according as it is written in Leuiticus, The man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbors wife, the adulterer and the adultresse shall dye the death. Leu. 20. 10.

In this commaundement is not onely adulterie forbidden, which is, when one of the offenders is ioyned or betrothed to another in marriage: but also fornication, when both the offenders are single persons. We haue learned before, that it is vsuall in the commaundements, vnder one kinde of euill to forbid all that be of affinitie with it, and like in wickednesse vnto the same. Fornication is forbidden in expresse wordes in Deuteronomie. There shalbe no whore of Deu. 23. 17.

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the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel. The punishment of this sinne of fornication, whiche was so fearefull amonge the people of Israel, is brought in of the Apostle Paul, to bring all men to such feare of God as may restraine them from it: Neither let vs commit fornication (saith the Apostle) as some of them committed fornication, & fell in one day three and twentie thousand. The life of man beeing so precious vnto our mercifull father, as it is, it can be no small sinne that prouoketh the Lord to proceede in iudgement euen to the death of xxiii.M. And therefore is this notable punishment (not without great reason) ioyned to fornicatiō, which was the cause thereof. For commonly, this sinne is made as no thing, hauing naturall infirmitie set beside it, in the vsuall speach of men to hide it withall.

1. Cor.10.8.

Fornication is forbidden in this commandement, which sinne in the scripture is not excused as a naturall infirmitie of man, but is fearefully set forth as a sin that brought the destruction to.23. thousand men in iustice from the Lord.

But the holie Ghoste doeth not so match it in his speach, he doth not set it before our eyes in a cloake of naturall infirmitie, wherby we shuld the lesse feare it: but putteth vpon it the garment that indeede belongeth vnto it, euen a cloake bathed with the bloude of three and twentie thousand men. There is great diuersitie betweene these two cloakes: the one is farre vnlike the other. In the eyes of the holie Ghoste, this sinne is fearefully stayned with much bloude: in the sight of fornicatours, there is nothing in it whiche is not naturall and kindely: so diuerse are their iudgementes, & so great is the disagreement of their opinions. The Apostle Paul reasoneth against fornicators by the worthinesse of our bodyes, which are the members of Christe. How greate is that abasing, and how miserable, to be diuorced from Christe, and coupled to an harlot? Doe ye not knowe, (sayeth the Apostle) that he which coupleth himselfe with an harlot is one bodie, for two, (saith he) shall be one flesh.

1. Cor.6.16.

Moste certeine it is, that the bodie of an harlot can be no member of Jesus Christe. And the fornicatour, by the testimonie of the Apostle, is become one body with her hauing the same coniunction with her in wickednesse, that the husbande hath with his lawfull wife in holinesse, and by the appointment of the Lord. There is greate cause therefore why the holie Ghost shoulde so earnestly persuade vs to flie fornication, making that sinne aboue all other to offend against his owne bodie which doth committe it.

Neither are these two especiall braunches of filthinesse forbidden alone in this commaudement, but also all other vncleannesse and loosenesse of life in this kinde and degree.

The meanes that leade vs to any vncleanes, as idlenes, euil company, filthy speach, want of temperance & sobrietie in apparel, meate & drink, are forbidden in this commaundement, of the which we are forwarned in the worde to take heede of thē, as thinges that lay in waite to deceiue vs, hauing the more aduantage against vs be-

The meanes also which bring them on, and do beget them, or being begotten do cherrish and maintein thom, are heere forbidden in this commaundemente. As the wante of temperaunce and sobrietie in apparell, meate, and drincke, idleneſſe, euill companie, euill speche, and filthie communication. In the whiche, whiles we doe cherrish our selues, not bridling our affections, we doe tempt the Lorde: and running vpon the rockes that he hath forbidden, do hazard our chaste behauiour. For we haue no warrant of his safe conducting of vs vnder those sayles of vncleannesse, but threatening, that in so doing we shal make shipwrack of all honest and chaste behauiour. For to walke in such wayes, hath no promise of protection from him: they are not the ways which he hath promised to prosper. It doth become a christian which loketh for mercy from Christ, to humble himselfe vnto al such conuersation as he is wel assured that the Lord imbraceth: that he may stand vnder certeine hope of fauour and mercy from his handes. For these thinges before recited and such like, are we forewarned of in the Scriptures

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to beware of them, as those things that lie in waite to deceiue vs, & lay siege vnto our good conuersation, to giue it an ouerthrowe. Neither is the assault so weak (as we suppose commonly,) that it néede not to be feared, but so strong as béeing continued, it preuaileth and corrupteth our good conuersation. According as it is written to the Corinthes: Be not deceiued, (saith the Apostle) euill speakings corrupt good maners. By this one example of euill speach, we may learne howe to iudge of all the rest. It is not lightly to be passed ouer, that he willeth vs not to be deceiued herein. For this watchword, signifieth that our nature conceiueth not so hardly of the matter, and therefore is the soner to be deceiued by it.

cause they are the lesse suspected of vs.

1. Cor. 15. 33.

This forespeach (I say) pointeth out the tickleneste of our corrupt nature, and is vsed of the Apostle elsewhere, after he hath giuen admonition to ỹ faithfull, for the auoyding of like matters, as filthinesse, folish talking and iesting, concluding with these words: Let no man deceiue you with vaine wordes: for, for suche things commeth the wrath of God vppon the children of disobedience. We suspecte no daunger in these things: but the onely wise God biddeth vs take héede that we be not deceiued. Can we now continue without feare of these enimies, when the holie Ghoste hath descried the daunger of them, with so many blastes of his owne trumpet? Or dare we say there will followe no harme, when the holie Ghost saith in plaine words, that it doth corrupte good manners, and that for suche things, the wrath of God commeth vpon the children of disobedience? And euen in this commaundement we sée, that the holie Ghoste doth vouchsafe them none other name, then the name of adulterie.

Eph. 5. 6.

For sure it is, that vnder this worde they are forbidden by the testimonie of all the learned. Therefore

it is well to be considered howe the holie Ghoste doth tearme them, & his reason why he will haue the meanes that lead vnto vncleanesse knowen by that name. Sure it is, that he is wel acquainted with our nature which is accustomed to make small accompt of great euils, and therfore to giue them names accordingly, & because of that he is constrained to name the child himselfe, and call it adulterie: willing vs so to take it, and to thinke no better of it, whensoeuer we shall let the reine go to our affections, not restraining thē in these
Ezech.16.49. and such like things. The Prophete Ezechiel sayeth in expresse wordes, that pride, fulnesse of bread, and aboundaunce of idlenesse were the sinnes of Sodome, that brought downe fire and brimstone from heauen vpon them. Thus the holie Ghost witeth the meanes of vncleannesse and filthinesse, and blameth them for all that punishment, that followed their abhominable vncleannesse, & filthinesse, not to be named. Teaching vs thereby, that we may not mainteine this excessiue eating and drinking, proude and wanton attireing of our selues, and surfetting, vnder the name of good fellowship, ciuil behauiour, and such like titles, but that we knowe them by the names which the holie Ghoste hath giuen vnto them, who knoweth better then we what they are, and therefore hath giuen them their names accordingly.

Our nature (if we knewe it as the trueth is) needeth not to be made tame vnto Sathan by any suche meanes. We are of our selues inclined too much to imbrace him, and nothing so wilde that way as were to be wished. Being therefore so ouertractable of our selues, what madnesse is it to offer him those blockes of aduauntage, whereby his temptations with more speede and ease may mount vppon vs, and thus willingly to holde the stirrup to our owne destruction?

The

The heart of man (beeing the fountaine from whence commeth good or badde) may not be suffered to goe at libertie after vnchaste thoughts, but must be kept in, with the feare of God. For, out of the heart of man (as saith our Sauiour Christ) proceede euill thoughtes, adulteries, fornication, vncleannesse, a wicked eye. All these euils come from within, and defile a man. They are not therefore to be cherrished and followed after, but to be represſed and beaten backe, of so many as feare the Lorde.

It is forbidden in this commaundement to consent vnto vnclene thoughtes, for vnchaste thoughts are the spring of all the wickednesse in that kinde that bursteth out of man. Mark. 7. 21.

The daunger is not onely of the soule in time to come, but as experience telleth vs, in cherrishing of vncleane thoughtes, there is perill towardes the reason and witte of man. For how often falleth it out, that men by giuing themselues ouer vnto these thoughts, become madde, voide of witte, and reason, not able to gouerne themselues like other men? And therefore hath that vertue whiche represſeth these affections, a name with the Grecians, whiche carrieth with it the signification of that fruite and effecte whiche doth followe it: which is, the preseruation and safetie of the minde. For moderation and temperance in this parte, is the health and soundnesse of the minde and witte of man: whiche (while it is wanting) is either vtterly ouerthrowen, or else so feeble and weake, as euery one may descrie it, for the dulnesse and feebleneſſe that is in it.

Adulterie beeing forbidden, the godly, louing and chaste life of married folkes must needes be commaunded. Which that it may be performed, almightie God requireth of his children, that they doe match themselues with suche as feare him and serue him after his worde. Suche hath he promised to blesse: as for those that marrie for riches, beautie, and suche outward thinges, when there is not the feare and true worshiip

The louing and chaste life of maried folk is commanded which that it may be performed, it is first required that they who are to mary should

marrie in the Lord, that is, with such as feare him and serue him after his worde: secondarily, that either of the doe humble them selues vnto that dutie vnto the other, that is required in the word: the man to haue a tender regarde to his wife as the weaker, the wife to reuerence him as her head and superiour. Gen.6.1.3.

worship of God ioyned withall, they haue alwayes tasted of most grieuous plagues from the hande of the Lorde. This vnequall matching of the godly and godlesse, (for so I call all of them that are not humbled to serue God after his worde) was the cause of that vniuersall floud, which did ouerflowe the worlde in the dayes of Noe. According as it is written in Genesis: Then the sonnes of GOD sawe the daughters of men that they were faire, and they tooke them wiues of all that they liked. Therefore the Lord said, My spirit shal not alwayes striue with man, because he is but flesh.

Now if the wife be a dry nource, not hauing in her heart any true feare of God, shall she not be guiltie of those that serue vnder her hand? Or shall their cruel carlesnesse be vnpunished, that dare commit heires of so great an inheritance, vnto such nources destitute altogether of any nourishment fit and conuenient for them?

Mariage is the nourcerie of Christianitie.

The learned giue this reason (why in the bookes of Kings there is so continuall mention made of their mothers who were Kinges,) that the children are by nature giuen to followe muche the inclination of their mothers, and that education which they receiue from them. And therefore diligent care should be had to make such choice, as were likely to bring the benefite of Christian education to their children and posteritie. This is the firste thing which is required to make a godly and chaste life in marriage, Euen to marrie in the Lorde. As this choice is the beginning of a godly and chaste life, so loue and heartie good affection is the thing that doth continue it. For the increasing whereof it was prouided in the olde Testament, that the new married man should not go on warrfare, neither be charged with any publique businesse, but be free at home one yeare, and reioyce with the wife

1.Cor.7.39.

Deut.24.5.

whiche

whiche he had taken, to the end there might be such vniting of mindes, as afterwardes were not easily to be sundered. This also had the Lorde respect vnto in that lawe, whiche (as we haue heard before) was made to cure ỹ gealous affection of ỹ man. This loue shal then be surely continued, when either partie shall performe that which the Lorde hath layde vpon them, humbling themselues vnder the burden of obedience whiche he hath charged them withall, which is: for the man, (as we are taught by the Apostle Peter) that he giue honour vnto the woman as the weaker vessell, making a supplie of her weakenesse, and that want which by nature she hath of many giftes graunted vnto man, by his loue and hartie good affection declared vnto her: euen as in ỹ body of man, the stronger members giue diligent care and support vnto the weaker, alwayes taking heede that he suffer no contempte to abide in his heart (much lesse in his deede) towards her, who is felloweheire with him of the grace of life (as the Apostle witnesseth in the same place) and therefore may not haue her life made (by contempt or outragious dealing so bitter and grieuous, as it may rather be called a curse, then a grace and mercifull gift of God.

Num. 5. 12.

1. Peter. 3. 7.

But the chiefe cause which shoulde moue a Christian moste, is, lest their prayers and seruice of God be reiected, which cānot be acceptable vnto him while there abideth wrath and displeasure in the heart towardes any, but especially if there be iarring and dissention with those with whome we should be most at one. For prayer is the lifting vp of pure handes without wrath (as the Apostle testifieth to Timothie.) The man behauing himselfe thus according to the commaundement of God, shall do the duetie whiche to him belongeth, to continue a louing chaste and godly life.

1. Tim. 2. 8.

For

For the wife, it is required by the Apostle in the same place, that she bee of a meeke, gentle, and quiet spirite: whiche the holie Ghoste requireth her to be apparelled withall, setting it in the place of all outward vaine attyring of themselues, as that whiche is precious before God, and moste able to allure the heartes of good men. affirming this to haue beene the attire of holy women in times past which trusted in God: who for that they trusted in him, committed them selues to the ornamentes prescribed by him: not fearing contempt, but assuredly beleeuing that in that his way, he both coulde and woulde giue fauour vnto them in the eyes of their husbandes. It is worthie the noting, that he maketh it the attyre of them that trusted in GOD. For therein he plainely giueth forth, that the outwarde vaine setting out of themselues, sauoureth of mistrust and feare of contempt, whatsoeuer be pretended: and that (if they trust in God) they shall not neede to feare that their meekenes and quietnesse can bring any contempt with it, but that it shall be rewarded with liking from the Lorde. It is also required that they be reuerently subiect vnto their husbandes in al thinges as was Sara, who vsed suche speache of reuerence, (calling him Sir) as did witnesse of the hart that it did honour him. Which if it be refused, neyther is that benefite graunted vnto their weakenesse (of a head and guide) acknowledged, (whiche is greate vnthankfulnesse both vnto God and to their husbands:) neither yet that gouernement obeyed, which the Lorde hath put them vnder, which is intollerable disobedience. The place therfore that they are in, must be acknowledged with al humilitie: and the duties layde vpon them by the Lorde performed, that there may be continuaunce of their godly and chaste loue. Thus no occasion must be giuen

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vnto Sathan by eyther of them (thorough alienation of minde, and breach of loue in not performing their seuerall duties) to make any way or passage to the vngodly and vnchaste liking or vsing of any other. Young men shall then giue them selues to the duties of this commandement, when they shall haue learned sobrietie and temperaunce: a gifte that bridleth their affections in pleasures (as eating, drinking, and vaine setting forth of them selues in apparell,) not suffering them to haue all that they require herein, but cutting them short of that they woulde, yea, of some part of that also whiche honestly they mighte haue, alwayes beeing short, rather then in any respect beyond ỳ that is conuenient for men of their degree. So that they neede not to feare the iudgement of any indifferent men, beeing alwayes a good deale within the compasse of their state and calling, but neuer without. Giuing forth testimonie by that meanes to all men, of their modest, temperate, and sober minde, whiche the holie Ghoste calleth the ornament of young men. And the Apostle Paule warneth Titus to exhorte them vnto this gifte and grace of young yeares a verie profitable meane to driue away vnchaste conuersation. Women also are exhorted vnto this temperaunce, and sobrietie, and vnto modestie, and shamefastnesse, whiche is the roote and beeginning of it, by the Apostle Paule to Timothie. Who willeth in that place, that their apparel may speake and declare the shamefastnesse of their minde, whiche dare not put forth it selfe vnto all that dignitie and degree of countenaunce in their apparell, that most lawfully they might otherwise claime. For therefore it is called temperaunce, bicause it restraineth a man of his libertie. But in this our age, when almost all goe as farre as they may, and the most part both of men and women

Young men and young women shall then walke dutifully in this commaundement, when they shall haue learned tẽperance a gifte that driueth away vnlawfull pleasures altogether, and moderateth them in those that be lawfull, as in eating drinking and apparelling of themselues Tit. 2. 6.

women a great deale beyonde their compasse, where is this temperaunce and sobrietie, whiche is so highly commended in the Scriptures, the verie walles of pure life, and barres of chaste conuersation: This may be bewayled of all men, but the disease is so vniuersall, as it is impossible to be cured, if the Lorde shal not put to his mightie hand from heauen. It will be sayde that it is hard to measure these indifferent thinges: but the trueth is otherwise, for the holy Ghoste hath sent vs a measure and metyarde, euen shamefastnesse and temperaunce, so that when there is no moderation or temperaunce, but that by euerie indifferent iudgement, they be as farre as their estate can giue them leaue: when there is no shamefastnesse, but that they dare be bolde to goe without blushing as farre as their place or abilitie can leade them: maye we not boldely say, that they haue left the Lorde his measure? And therefore their attire and behauiour must of necessitie be deformed in his eyes, how well soeuer it be pleasing vnto themselues.

This temperaunce is to be taught the younger sort, not onely from the mouth of the elder, but from their life and conuersation: that they may be kept in those meanes which doe vpholde chaste behauiour, and therfore the Apostle Paule chargeth Titus that he stirre vp the elder both men and women, to season young yeares therewith. Although this be the duetie generally of all elder people, yet is it the speciall dutie of parentes to their children, by their teaching and example of life, thus to instruct them. And therefore in Deuteronomie it appeareth, that the woman that had offended in her fathers house, (the matter not beeing knowne before marriage) must bee stoned to death at the dore of her Fathers house. But and if her husband should

Titus.2.2.

Deut.22.21.

should wrongfully charge her, that he found her not a maide, after tryall made to the contrarie, he muste pay an hundred sickles of siluer to the father of the maide. The reward of her innocencie, as well as the punishment of her wickednesse, reaching vnto the father, (for she must be stoned at his dore, and he muste haue the hundred sickles of siluer paid him) telleth vs what dutie belongeth vnto the parentes, in as muche as they had their part, as well in the dishonour, as honour that followed the good education of their children.

The Lorde in forbidding vs adulterie, telleth vs that our nature is inclined therevnto. For what nede we to be forewarned of that, which we are in no danger of? It is required that we peruse diligently the course of our life, with due consideration how our intemperancie hath vttered it selfe in any of those thinges whiche we haue now learned to be forbidden vs, and also in diligent consideration, how prone and tickle our affections be therevnto, that we may in trueth come from the opinion of our selues, to betake vs wholy to that perfecte obedience of Iesus Christe, to rest in it as that onely, whiche can abide the iustice of the righteous God: and then in thankfull regarde of those his mercies, manfully to set vpon our intemperate desires for the mortifying thereof, that the Lord may haue the honour of our moderate and chaste conuersation. Which that it may so come to passe, let vs call vpon our heauenly father, saying. Our. &c.

If we shall examine our life in the fruts of intemperance & in the meanes and occasions therevnto that haue ben in our thoughtes, wordes, & deedes, ioyning withall the rigour of the law, requiring continuing in al thinges vnder paine of an euerlasting curse, we shall soone be sent from hope in our selues, and in our owne doings, & gredily imbrace the merites of Iesus Christe, being occasioned thereby the more carefully to withstand our vntempetate desires which ar so contrarie to the wil of our God.

The eighth Lecture vpon the fifteenth verse.

¶ 8. Thou shalt not steale.

IT hath bene shewed before, that our neighbour is not to be considered in his person alone, but in what soeuer thinge is deare vnto him: as goods, good name, and suche like. And therefore the loue which we must beare towardes him, may not be towardes his body alone, but also towardes his goodes: prouiding alwayes that our dealing with them be so vpright, as may declare in deede that we doe loue the man. For if any thinge of his, passing through our hands, shall not finde fidelitie and faithful dealing, but deceitfull conueyance of it or some part thereof to our selues, can it be truely saide, we loue the man? There is no man that can so iudge of it: that can (I say) persuade himselfe that he is beloued of those men, when nothing of his goods commeth to their hands, but it is sure to be fleeced, and to pay toll before it shall departe. The Lorde therefore (commaunding safe passage and louing dealing towards our neighbours goods,) when so euer (according to the manifolde necessities of euery man, to deale and communicate with an other in buying and selling, or otherwise,) they haue occasion to passe through our hands, hath forbidden stealing, and all vnfaithfulnesse in their goods: condemning it of want of charitie and loue towards them selues, whose goods are diminished by vs, when so euer we shall haue dealing with them.

When we are found vnfaithful in our dealings with our neighbours goods or any thing that is dere vnto him it is manifest that we are not founde in loue towards him: for the affection of

And because we goe so closely to worke, and are so cūning to deceiue our selues, imagining that we loue our neighbours, when in deede there is no such affection in vs: the holie Ghoste is compelled as it were to trace vs, & by such vnfaithfull footesteps as these be, to descrie vs. For when we are so often taken with vntrustie dealing, and vnfaithfulnesse in our neighbours goods, good name, and such like: is there not iust cause

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to arest vs for not discharging this duetie of loue, whiche is so due vnto them: This vnfaithful dealing with the gods of our neighbour, how greatly it did displease the Lorde, and with what lawes he did restraine his people of Israel from the same, the statuts and orders of that gouernement can best declare. From whence it shall not be amisse to take some helpe in the interpretation of this commaundement. In Exodus we doe reade, that if any man should steale a shæpe, and kil it, or sell it, he should restore for that one shæpe, foure: but if any man should steale an Oxe, and after kill it, or sel it, he should restore fiue Oxen for that Oxe. The reason why he must pay more for the oxe then for ỳ shæp was, for that his neighbours losse was greater in the want of the one then of the other, as bringing more profite to the owner thereof. But if they were founde with the thæfe aliue, not solde nor killed, then must he restore but the double of the Oxe, Asse, or Shæpe, for that his obstinacie in this euill did not appeare so great, as when he should make sale of them, and turne them into gaine. For it might be, while they were aliue, that he bæing touched with repentaunce, woulde restore them againe: but when they were solde or killed, the thæfe gaue a greater token of his impudencie, and confirmed obstinacie, and the owner also was one degrée further from any likelyhoode to come by them againe. If the thæfe be nothing worth, and so not able to make restitution, then (as it is there declared) he must be solde for his theft, and so make restitution thereof.

Thus did the iust God in the olde Testamente, by lawes made for that purpose, & punishments appointed accordingly, declare his hatred of the euill, and in what reckoning it commeth before his iudgemente seate: that we might take light at his iudgement, how

the hart is disclosed by such outwarde dealings.

Ex. 22. ver. 1. 4. The lawe for theft.

It may appere what care the Lord hath, that euery man should inioy his owne by this lawe, wherby the theefe is forced to restore that which he hath stollen double foure-folde or fiue-folde, according as the man his losse was greater, or the theefe his impudency and obstinacy more apparent, nether may the theefe his beggery dispense with this restitutiō, for if he haue not wherwith to pay, he must yeelde his body to bondage and bee solde for his theft.

discerne of theft, and how to iudge of this kinde of hatred towards our neighbour, that bewrayeth it selfe in so vniust dealing with his goodes.

The loue that we must shewe forth towardes our neighbour by dealing well with his goodes, may not onely be seene in this lawe (so sharply punishing the theefe for his want of loue euidently appearing in his theft and iniurie committed) but also in the law made for him, that shoulde borrowe any of his neighbours goods. Which lawe did very well prouide for faithfull dealing with it, in punishing the contrarie so sharply, as his vnfaithfulnesse (howe great so euer) shoulde gayne him nothing at all. For thus it is written in Exodus: If a man borrowe ought of his neighbour, and it be hurt, or else dye (the owner thereof not being by) he shall surely make it good. If it be an hyred thing, hee shall not make it good, it came for his hyre.

The lawe for things borrowed or hyred. Exo. 22. 14.

It appeareth heere plainely, that the owner muste haue his losse made good of the borrower, vnlesse his owne eyes could testifie that the hurte or losse thereof came not through any default of the borrower. But he that shall lend for hyre, must stand to the aduenture of the principall if it decay. The reason is rendered, because it came for hyre, and not of loue alone, as did the thing borrowed. And therefore the reason is good, why he should not be charged in this case, as the borrower, to make good that which he hath hired beeing hurte or deade. Marke well, I pray you, this lawe of God for lending and hyring: that the borrower muste make good things borrowed, if they decay, but not the hyrer. Marke it well I say, for this is the grounde of many things that are to be spoken of hereafter.

The borrower must make good the thing borowed, if it shall decay or perish in his handes, which declareth howe carefull the Lord is that our neighbor be not hindered by vs, in his goods, and

The equitie of this lawe, bringeth greate lighte to discerne of the Vsuries that are so common at these dayes. In thinges borrowed (it appeareth by this lawe,

lawe) that only the hurt or death of the goods was prouided for: Heere is then no help for money that is borrowed or lent, which perisheth not with vse, but is stil of the some value and worth that it was at the firste deliuerie of the same. Besides that, if it were worse for the vse, there is no more required but to make the decay of it good: How then can those who lend their money to vsurie (which decayeth not with vse) claime any thing aboue that which was deliuered? By this lawe of lending, their recompense was commaunded onely in this title, that the thing by lending was certeinely knowen to be impaired: How dare then the vsurers claime a right of recompense, vnder no other title, but that it was likely with the vse thereof, that they might in that time, thus and so greatly haue gained? It is the equitie of GOD, to require no recompense for the vse of things borrowed, that are ỹ worse with vsing, so long as there appeareth no casuall hurt (as we call it) of the whole: What equitie then must it be, that for things not worse with vse, contenteth not it selfe, no not with the whole? Heere, in this lawe of God, good will is no better recompensed, but that it be no loser: Shall a couetous desire then so richly be requited, as that it shall be sure alwayes to come home a gayner? By this equitie of God, when it is certeinely knowen, that by the vse of the thing borrowed, the borrower hath good gaine, yet doth the Almightie allowe no returne of commoditie to the lender for that gaine: By what equitie then can the Vsurer clayme gaine for the vse, yea oftentimes when it is certeine there is no gaine gotten at all? By this lawe of God, the lender coulde neuer gaine: for there is no other prouiso made but for his principall: by our practise, he is euer assured of gaine.

also how we stand bound to witnes our loue of the man by well dealing with his goods, making good what soeuer of his decayeth by vs which he in good wil hath lent vs, for he who doth lend for hire, must not haue the hired thing made good if it shall decay, because it came for hire in regarde of his owne profite.

The vsurie of our time is vnlawful, neither agreeable to the lawe and commaundement for thinges hired, nor yet for things borrowed.

By that lawe the borrower was assured of the

gaine that was to returne to him: by this practise, the lender is oftentimes the whole gayner. If it be graunted, that this lawe of GOD in borrowiug and lending haue in it any equitie, this practise in borrowing and lending of money, must be condemned of plaine wronge & iniurie, as directly standing against the same.

If this dealing, shall feare the strict iustice of borrowing and lending, and seeke couert vnder the libertie of thinges let out to hire, it is also shutt out there, and findeth worse interteinment. For hyred things, because they goe for hyre, haue not the ordinarie allowaunce of the principall, if they shall decay, which borrowed things iustly claime, because they come frely and without hyre: therfore the lawe that we heard of hyred things, handleth the vsurer more hardly, then that law of borrowing and lending. For heere because of his hyre, he hath no holde of the principall if it doe decay.

Thus if it should be graunted that money may be hyred, which I think neuer can be proued: yet must it be with hazard of the principall, according to the equitie of this lawe. That by the equitie of this lawe, (which is the equitie of God) it can haue no better allowaunce (if it shall be proued lawfull to let it out for hyre) then to stande to the daunger and decay of the principall, these reasons will plainely proue. The goodes which naturally yelde commodities in the vse of them, to him that possesseth them, as Sheepe, and such other, muste stande to the aduenture of decay, if they be hyred: therefore much more must they doe so, whiche naturally and of themselues yelde no commodities.

The goods that in yelding their commodities doe spend

ſpende and weare away them ſelues, are contented with their hyre, and lay no clayme to haue the whole repaired: By what iuſtice then may gōdes that are neuer a whit the woꝛſſe foꝛ wearing, beſides their hyre, binde a man to vpholde the whole? If it be equitie, that thoſe gods which naturally of thē ſelues yēlde by vſe a certeine gayne, ſhoulde not be charged with the daunger of decay, it is againſt all equitie, that thoſe things whiche neither of them ſelues, noꝛ yet with like certeintie yēlde their commoditie, ſhoulde beſide their hyre, haue the whole vpholden.

To conclude, if thoſe gōdes, which (by all mens iudgemente) may moſte lawfully haue conſideration foꝛ their vſe, be not better conſidered, it ſēmeth to me gōd reaſon, why thoſe gōdes (whiche the moſte thinke are not at all to haue hyre foꝛ their vſe, and all men thinke, they may not ſo iuſtly require it as the other) ſhould holde them ſelues well contented, when their allowaunce is as gōd as theirs is, whiche beſt doe deſerue it.

If any man ſhall replie, and ſay that ſome of greate deſeruing in the Churche of GOD, men of ſingular learning and iudgement, haue thought and taught otherwiſe: let them vnderſtand, that there is no Vſurie that is nowe in vſe with vs, that can be vpholden by their doctrine. Foꝛ pꝛoofe whereof I referre my ſelfe vnto that, whiche is wꝛitten by that woꝛthie inſtrument of GOD, Maiſter Caluine vpon this matter, in his Commentaries vppon the eighteenth Chapter of Ezechiel: a man that hath laide the moſte foꝛ the allowaunce of Vſurie in ſome ſpeciall caſes. His woꝛdes are theſe: *Nunc videndum eſt, quando, & à quibus, accipere fœnus liceat. Hic autem valere debet ſententia illa, neq; paſſim, neq; ſemper, neq; omnia, neq; ab omnibus. Hoc quidem dictum fuit de muneribus:* Ezech. 18.

& lex illa imposita fuit præsidibus prouinciarum: sed optimè quadrat huic causæ. Non omnia igitur accipere conuenit: quia si modum excedat quæstus, (quia id pugnat cum charitate) etiam repudiandus est. Diximus quoq; morem & vsum continuum, vitio non carere. Iam neq; passim, quia fœnerator (vt dixi) locũ habere non debet, neque ferri in Ecclesia Dei. Deinde non ab omnibus, quia à paupere semper fœnus accipere nefas erit. Nowe we must consider when, and of whome, we may take vsurie. And heere that common saying taketh place, not euery where, not alwaies, not all thinges, not of all men. This was spoken of giftes: and this lawe was made for the rulers of prouinces: but it agreeth very fitly vnto this cause. A man may not therefore take all gaine, for if it exceede measure (because that is against charitie) it is to be refused: and we haue said allready, that often to vse it, and to make a common and vsuall practise of it, cannot be without faulte. Neither is it to bee allowed euerie where: bycause the Vsurer (as I haue saide) ought to haue no place, nor once to be suffered in the Church of God.

Moreouer, it is not to be taken of all men, because it shal alwayes be extreme wickednesse to take vsurie of a poore man. This is the opinion of that man, who of all other giueth moste libertie, and is thought to be moste fauourable in this cause. As for him that liueth vpon Vsurie, as the husbandman doth vpon his husbandrie, his iudgement is that he ought to be thrust out of the societie of men. Thus much for his iudgement, whome some Vsurers in this matter pretende to builde vppon. Wee see in this commaundement, what hedges and fences the LORDE hath made for the safetie of our goodes, to reserue the proprietie and benefite thereof vnto our selues: and to keepe vs also from witnessing any wante of loue,

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by breaking in vpon any other mens goodes, vnlawfully. This want of loue, witnessed by euill dealing with our neighbours goodes, was likewise prouided for by lawes made for their faithfull dealing, that had any thing giuen them to keepe. We reade in Exodus, that if a man deliuer his neighbour monie or stuffe to keepe, and it be stolen out of his house, if the theefe be founde, he shall pay the double: if the theefe be not founde, then the maister of the house must be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbors good to defraud him of it or no: not being acquitted of ỹ suspicion, before he shall haue purged him selfe by an oth. If a man shal deliuer vnto his neighbour to keepe, Asse, Oxe, or Sheepe, or any beast, and it die, or be hurt, or taken away by enimies, and no man see it, the owner (hearing him testifie by an othe, that there was no deceit of his part in the matter) must holde him selfe contented therewith: but if it were stolne from him to whom it was giuen to keepe, he must make restitution to the owner therof, bicause therin appeared his negligence. If it were torne in peeces (which might be, notwithstanding his diligence were neuer so good) he must bring some part of it, and shew that it was deuoured, & in so doing he is not bound to make it good, as appeareth in Exodus. These testimonies are here brought in, to testifie how carefull the Lord is of faithful & louing dealing with our neighbours in their goods, and to let vs see and vnderstand that we are not so free from duties in that behalfe, as commonly we are wonte to esteeme our selues to bee: but that we stande bounde before the Lorde, to leaue recordes behinde vs of our louing affection towards them, when so euer by any occasion we shall haue to deale with their goodes.

The lawe for thinges that are deliuered vnto vs to keepe them. If goods being deliuered any man to keepe shal decay, be hurt stolle or torne in peeces by rauenous beasts the keeper is to purge him selfe by an othe, that ther hath beene no fraude nor deceite vsed of his part to procure the death hurt or taking away of those goods by enimies: if they be stolen from him he must make restitution bicause therein appeared his negligence: if they be torne in peeces by rauenous beastes, he must bring some part of them.

to declare that they were deuoured, which things declare how greatly we stande charged not to bewray ani want of loue toward our neighbours by vnfaithfull dealing with their goods.

What naturall man can be persuaded, that there is any conscience binding to restore godes that were put in trust vnto him, if they shoulde be stolen? What naturall man woulde not fret and fume at this, that when his neighbor maketh request vnto him to kepe it, he shoulde notwithstanding be bounde to answere it if it were stolne, or be troubled for his good will, to purge him selfe before a magistrate by an othe, that there was no vnfaithfull dealing on his parte with those godes? Woulde not flesh and bloud storme at this, as an vnlawfull and vniust thing? But the iust Lord, by these lawes letteth vs se, that we stande more bound vnto louing dealing with our neighbors in their godes, then our corrupt nature woulde willingly yealde vnto. And those lawes are god glasses for vs thus far to loke into them, that we may learne that we are bounde to shewe more fidelitie and loue towardes our neighbours in their godes, then our corrupt nature can be brought with any godwill to acknowledge.

Our negligence whereby any neighbour suffereth losse or damage in his goodes, is forbidden in this commandement as being voide of that loue and diligent regard which alwaies is found in him that loueth, toward the thing loued of him, lest

The negligence, whereby an other man suffered losse or damage in his godes, was accounted as a kinde of deceite and iniurie before the Lorde: and he was bound to make it god, through whose negligence it did perishe. According as it is written in Exodus: When a man shall open a well, or digg a pit, and couer it not, and an oxe or an asse fall therein, the owner of the pit shall make it good, and giue monie to the owner thereof, but the dead beast shall be his.

What shall we then thinke of them that of deliberate purpose, wittingly and willingly shall bring damage or losse to their neighbours? When careless negligence (not being ioyned with any purpose to hurt or impouerishe) is bounde to make good the hurt and damage of his negligence. And yet nothing is

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so common now a dayes (euen among Christians and Gospellers) as vpon the least greefe or displesure conceiued, to force a man to spende his monie and goodes in sute of lawe. These men are farre from fearing the punishment of negligence, while their deliberate purpose (wout any lawefull cause) to impaire his wealth, is accounted as no faulte with them, no, not halfe the price of their displeasure, be it neuer so vniustly or without cause conceiued.

it should be hurt or hindred by him. Exod. 21. 33.

We haue heard how carefull the Lord is to make safe passage for our goodes, whether they come within the coastes of the borrower, receiuer, or careles passinger. The same care hath he also of them, when they must passe by the buyer or seller. For euen the buyers and sellers haue charge to deale well with them, that there appeare not lacke of loue towards the owners, in their doinges and dealinges with their goods. And therefore our owne greedie affection must not make the market, nor set the price vpon the things that are to be solde: but the worthinesse of the thing it selfe that is to be bought or sold, & the benefit that it is likely to yeelde to him that shall inioy it must strike the stroke.

The lawe of God for buying and selling. Leui. 26. 14 15. 16. 17.

In buying and selling we stand bound to witnesse our loue towarde our neighbour, and to take more or lesse as it is likely by the estimation of our commoditie as the value and rate of it shalbe at that time when we vtter it, that our neighbor with whom we deale shalbee more or lesse benefited thereby.

A lawe was giuen vnto the people of Israel for fidelitie and faithfull dealing in buying and selling, as appeareth in Leuiticus: When thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall not deceiue one another, but according to the nũber of yeres after the Iubilie, thou shalt buy of thy neighbour: also according to the number of the yeares of the reuenewes he shal sel vnto thee: according to the multitude of years thou shalt increase the price therof, & according to the fewnes of yeres thou shalt abate the price of it: for the nũber of fruits doth he sel vnto thee. Oppresse not ye therfore any man his neighbour, but thou shalt feare thy God, for I am the Lord your God.

These

These are the very words of the texte. At the yeare of Iubilie euery man returned againe to his landes and possessions that he had soulde and made away. Therfore as that yere was further off or nerer, so they bought or soulde thinges deare or better cheape. And the reason and equitie of this lawe is added: for (saith the holie Ghoste) the number of fruites doeth he sell vnto thée, and those canst thou not haue after the yeare of Iubilie, and therefore if he shoulde sell otherwise then after that rate, he shoulde take in some money of thée, not giuing any thing out for it: for the number of fruites doeth he sell vnto thée. As if he shoulde say, He hath not right to take, but in regarde of that fruite and commoditie that doeth come vnto thée, by that whiche he doeth sell thée. For he maketh this the reason (why he must abate according to the nére approching of Iubilie,) bicause the other after that time, coulde receiue no benefite of that which he bought: as if it were an vndoubted trueth, that there must be some equalitie of mutuall benefite betwéene the buyer and the seller, that a man may not take money for nothing of his neighbour, but must giue him a penie worthe for his penie. The yeare of Iubilie is gone, with other the like lawes made for the gouernement of that people: but the reason and equitie of this lawe standeth, and bindeth vs to haue conscience in our buying and selling, and not to let our couetous affection set the price vppon that we haue to sell.

Out of the equitie of this lawe, which yet remaineth, (being the equitie of that GOD whiche cannot be contrarie to him selfe) it appeareth, that the seller must in selling, loke what commoditie & benefit it is likely that the buyer shal inioy by ỳ which he seleth vnto him, making coniecture thereof, according

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vnto the vsual rate of those wares as they goe at that time: and to increase or abate the price of his wares, or that he hath to sell whatsoeuer accordingly. For they must buy and sell according as the yeare of Iubilie (whiche being once come they might no longer inioy it) was sooner or later, increasing ỳ price, if it were longer to that yeare, bicause the buyers commoditie shoulde increase: and abating the price, if the time were shorter, bicause the buyers commoditie must be so much the lesse.

By the equitie and reason of this lawe, we may learne two rules, which will teach vs to discerne well of true buying and selling, and learne vs to buy & sell in the feare of God and with a good conscience. The first is, that our couetous affection must not sette the price of that we vtter. For here we see he must haue an eye to that time, when the others commoditie muste ceasse, and take his rule from thence: so that he is sent from him selfe in making of the price, and must looke at an other. This is the first rule giuen vs to buy and sell by, and is drawen from the equitie of this lawe, which is the equitie of our God.

A meruellous good rule, sauouring of loue to our neighbor, and brideling selfe loue, which without regarde of others, loketh to it selfe alone. If this rule were obserued, then shoulde these spæches ceasse in Christian mouthes, and not be hearde, I may & will sell thus, bicause I haue had losses heretofore: or I will sell as I can get for my wares howe soeuer, bicause I may haue losses hereafter, and this muste helpe to beare when ỳ commeth: As if we had cõmission from the Lord, to take vp vpon ỳ buyer our shipwracks, or ỳ recompense of our losses whatsoeuer: or as if we had authoritie, to lay those strokes vpon his shoulders, that should first deale with vs, whiche we haue iustly borne from the hand of the Lorde.

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It were very requisite, if any doe so, that his commission were seene why he should so doe. For sure it is, the Lorde giueth not out any suche large commission, as by vertue whereof any may challenge a recompens in another mans goods, whensoeuer the Lord for iust causes hath thought it good to diminish his. The second rule is, that in buying and selling, we driue the commodities giuen and receiued, as nere equalitie as possibly we can: that so farre forth as we can gather (by the present value, rate, and account that is made of those things exchaunged) there be equal commodities cõming to both ỹ parties by that exchange, and that neither partie be a deceiuer, or oppressour of his brother: for suche hath the Lord threatened that he will be reuenged of. Therefore this reason is giuen (why he must take lesse if the time be nerer, whẽ the buyer shall forgoe his commoditie:) for (saith the 1.Thes.4.6. texte) Thou sellest him the fruites, and the fruites he can no longer inioy, as if he shold say, He can no more haue the commoditie of that which he bought of thee, and therefore must thy price be abated accordingly, that there may be mutuall benefite, and neither parte be founde oppressing an other. For thou art not licenced to take any penie from thy brother for nothing.

Thou must (as nigh as thou canst discerne) giue him as good as thou takest. Thou art bound to giue him a penie worth for his penie, and a penie for his penie worth. Thou maist not doe that to him, which thou wouldst be loth that he shoulde doe to thee. Thou wouldst not that he should take any commoditie from thee, vnlesse he gaue thee the worth of it againe.

I perceiue the time passeth, and I haue muche yet to speake of this matter: I will therefore here make an ende, reseruing the rest vntill the nexte day. Now

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let vs cal vpon our heauenly father in the name of his sonne, that we may witnesse the loue which we beare vnto our brethren, by all faithfull and louing dealing with their goods.&c.

The ix. Lecture continued vpon the.15.verse.

WE learned the last day, that a man might not take any commoditie from another, vnles he gaue him the worth of it againe.

This rule saith sore to the vsual buyings & sellings of these daies, when commonly all men regard them selues alone, to make the most they can of their commodities, without any regard had what his commoditie is like to be that dealeth with them, by that whiche he receiueth from them. Yet it is no other rule, but that common one whiche we haue receiued by the light of nature, that we may not doe that vnto another we would not haue done vnto our selues. And who (I pray you) woulde haue the worse at an other mans hand? Who woulde haue willingly lesse giuen him, then he had deliuered vnto an other? Or who coulde beare, that another man should haue no regard how well or yll he had dealt with him? Then may we not doe so vnto others. We must therefore thinke, that when we come to buying & selling, we come to witnesse our loue towards our neighbour by our well dealing with him in his goodes, and to leaue some testimonie of the feare of God, and a good conscience behinde vs. We come to make trial of our faith to God, that we depende vppon his blessing for our prouision

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to liue well and happily, in asmuch as we followe the rule of loue and vpright dealing, which he hath left vs, and not the desire of our owne rauenous affection. But in verie deede, if a man shoulde looke into the dealinges that nowe are common in the worlde in all buyinges, sellinges, and exchaunges, he muste be forced to confesse, ẏ men come to buying & selling, as it were to ẏ razing and spoyling of some enimies citie or holde, where euerie man catcheth, snatcheth, and carrieth away, whatsoeuer he can come by: and he is thought ẏ best that carrieth away the most: his bootie is taken to be the warmest, that hath made the moste naked in the stretes: he commeth home the merriest, that hath caused the most weeping and wayling, sighing and sobbing, to vtter the heauinesse of their heart. Yet in all this oppression, euery such offender persuadeth him selfe that he is not out of charitie with his neighbour, but that he loueth him entirely, and sheweth it well enough: for he giueth him good wordes in buying and selling, and he intendeth no hurt vnto his person. But the holie Ghost will bring vs to another triall of our loue, he will not be bounde to that alone: and therefore doeth sende vs to see how louing we are, by our louing and friendly dealing with him in his goodes.

Therefore doeth the Apostle say very well to the Romanes, that this commandement, Thou shalt not steale, is as ẏ rest, fulfilled no otherwise then by loue. These oppressions therefore, these fraudes & deceipts to pull another mans goodes into their hands that are so rife euery where, do no lesse declare their want of loue (by the testimonie of the Apostle) then doe murthers, slaughters, and bloudshed. Rom. 13. 8. 9.

Nowe to come to the matter more particularly, by this rule is condemned all vttering of naughtie

and

and counterfait coyne or ware. For howe can there be equalitie of commodities, where the one is not commodious or profitable at all?

Secondly, here is condemned all that vttering of money or wares (though good in them selues) whiche haue some things closely ioyned with them, to vtter them with all, and to increase their price aboue that which they are worth: and without those additions, doe vsually go for: which thinges are no commodities nor merchandize at all of themselues, neither wil they alwayes abide with the vse of ẏ things: & departing, they cannot but bring losse vnto him that must haue the vse of them, and leaue him (as we say) in the lashe.

In this number are all those, that sel their commodities what so euer, dearer then otherwise they are soulde for in those times, because they giue day with them, and longer time before they be payd, taking money for time, and making it to increase, and add to the value of their commodities.

First vnderstande, that time is no merchaundize. For who dare be so bold as to say that he hath brought time into the market to sel? Or who hath giuen the leaue to sell dayes and monethes? There must also be equalitie of commodities. The man hath giuen out for time, but when he commeth to the vsing or wearing of that thinge, he findeth no benefite by reason of that time, which he hath paide for. In deede if a coate or cloake cloath soulde dearer for time, would be longer time in wearing then another coate of the same or like peece sold for present money, there were some reason in it, because the buyer shoulde haue the same commoditie of time in the vsing of it, that ẏ other had in the sale of it.

Or if the coyne solde dearer for time, woulde saide

a mans familie longer then so much bought for readie money, there were some thing to be saide for it. And if it be answered, ỳ he who receiueth it of vs maketh a commoditie of time as we do, for he selleth it thereafter, the matter is not yet aunswered, vnlesse it bee first proued, that thou maist lawfully take money for that, which though peraduenture one doe not lose by, (through his as vniust dealing as thine own) yet thou art sure another cannot but smarte of it. For it commeth so much the dearer to him that must vse it, who reapeth no commoditie for time, but rather losse & hinderance, notwithstanding it hath increased thy gaine. And who hath giuen thée leaue to take some thing the more for thy commoditie, in consideration of that, which wilbe gone, when thy commodities shall come to be taken commoditie of, and to be put to the vse, for the which they were bought and solde, that is, to occupie, spende or vse them as their nature dothe require? There is no equalitie in that exchange, when a man must giue out something for that, which he is neuer a whitt the more, but rather so much the lesse, benefited by, whensoeuer it shalbee put vnto that vse for the which it was made, and in respect whereof we do take money for it. For we haue no authoritie to take money for it, but in respect of that commoditie which it will yéelde, when it shalbe put to that vse and end, which the nature of the thing requireth.

Moreouer, if there be any thing of good report, wée Christians must séeke after it: and surely it can purchase no commendation of brotherly dealing and good speech that way, when our delings shalbe harder, then the vsual dealings of those times are, euen amõg those men that haue no other thing to get their liuing by, beside the commoditie and profite that commeth vnto them by that their trade.

Phil. 4. 8.

Here-

Herevnto may be added, that it is often preiudicial to the reasonable sale of that man, who must sell his wares for present money, his necessitie so constraining him. The like is to be saide of other thinges, which (notwithstanding they be good and sufficient for the moste parte thereof,) yet haue something mingled among to increase the quantitie, and so the price: which in the vse therof, bringeth no benefite, but hurt, hinderaunce, and deceipte vnto him that occupieth the same. One example may be, When clothes are stretched fiue, sixe, or seuen yardes in a cloathe, aboue that which the cloath doth of necessitie require. It is well knowne vnto the seller who taketh money for the same, that all of them will shrinke in againe, so soone as euer they shalbe wet, and that the wearer shal haue no good by them. And howe then can these men take money for nothing? They can not bée priuileged to take in some parte of money for that, whiche hath no péece of commoditie in it, when it shall come to the triall and vse that should be of it.

There is no equalitie, to take a commoditie for ý, which in his hands or house if it ly by him, wil vanish into nothing. It is no otherwise, then if some iuggler had closed in our fist, (as we thought) some péece of coyne, but when we open our hand, there is no such thing to be found there. As for their desire to haue it so which do buy it of vs, that cannot mainteyne any thing in vs, not lawful of it self. For no mans apetite can warrant our wrong dealing in deceitful wares.

If the commoditie which we doe vtter be neyther altogether, nor yet in parte deceiptefull, but wholy good and sufficient, yet if we shall ouersell it, we trespasse against this rule of equitie and reason, whiche forbiddeth the commoditie of one, to arise of the

losse of another, and laboureth for equall commoditie in exchaunge, as nighe as may be. Neither can we be truely intituled vnto any other their commoditie, but by departing frō some other thing of ours vnto them againe as commodious as that is, and the same, either in weight, measure, or value. Those men therefore that in buying and selling doe alwayes lay in waite for them, who for some one necessitie or other, must necessarily vtter their commoditie, thinking to make a pray of their necessitie, and to make the price after their owne lust and desire, are not simple thæues: (for it skilleth not to make it theft, whether it be muche or litle that we take from another, which we haue no right vnto: neither yet whether it be done vnder some colour, or without any shewe of right:) but also this kinde of dealing hath in it a spice and smacke of cruelty and murther: because it is toward those men whose necessitie (if there were any Christian bowels in vs) were rather to bee pitied as it alreadie is, then further to be increased by vs: as if their affliction were not yet enough to bee vnder our feete, vnlesse we trampled vpon them, and did our good will that they might neuer arise againe.

It is no more lawfull, to leaue testimonie that there is wante of loue towards our neighbour by our dealing with his goods in buying and selling, then it is in our borrowing, keeping, or lending, as was before declared. For the Lord hath forbidden vs to shewe any lacke of loue towards our neighbour. And for triall of our obedience herein, he followeth our foting to the gate of his goodes, as wel as to the doore of his person: to espie, whether we returne from thence bothe mercifull and helpefull, or cruell and hurtefull. For thus doth hee trace vs and trie out our hearte towarde our brethren, leading vs to see the secretes of

it,

it, by the outgoinges that it hath to the things that be especially necessarie and commodious for them, and also best beloued and most deare vnto them.

As the Lorde hath bounde the borrower, lender, kéeper, buyer, or seller, to good abearing toward our goodes, so hath he graunted the peace for him, that shal finde any thing of ours. (No exception admitted to the contrarie, no not in the finding of the goods of his enimie.) For the man that shall finde his enimies ore or asse going astray, is charged to bring him againe. And if he shall sée his enimies ore or asse lying vnder his burthen, he must helpe him vppe with it, according as it is written in Exodus. Hée is also charged with all the lost thinges of his brothers that he shall finde, to restore them againe. And if he knowe not whose ore, or sheepe they be that he findeth going astray, they must remaine with him at his house, vntil his brother sæke after them. If any man shoulde deale deceiptfully (and therefore vncharitably) with his neighboures goodes, then were they bound to restore that whatsoeuer it were, which their conscience did charge them with all, adding the fifte parte more therevnto, and giuing it vnto him that was so wronged, iniuried, or deceiued by them, the same day which they should offer for that their trespasse to the Lorde: so that the Lord would not be appeased, vntil their brethren were satisfied. Thus must they doe, when their conscience shoulde pricke them in any thing, according as it is written in Leuit. The wronges that are there sette downe to be restored againe, are, To denie his neighbour that which was taken him to keepe, or that which was put to him of trust: oppression, either by fraud or violence: finding that whiche was lost, and denying it: and whatsoeuer one hath hindered his neighbour in, by a false othe.

The lawe for him that findeth any thing of his neighbours.

If we find our enimies Oxe or Asse going astray, we are charged to bring them home againe: and if we see him lie vnder his burden, we are charged to lift him vp with it. Exo. 23. 4. 5.

Al the lost things of our brethrē are to be restored if we shall finde them, if we shal not know whose oxen or sheepe they be that goe astray thei must remaine with vs at our house, vntill the owner seeke after them. Deut. 22. 3, Deut. 22. 2. Leuit. 6. 1.

These thinges are expressely sette downe in that place, to be restored in the whole, and the fifte parte thereof added therevnto, at the summon of their conscience whensoeuer. It appeareth in the booke of Numbers, that the offenders in this parte, must pay this damage vnto his nerte kinseman, if he were dead whome thus they had wronged: neither was he so acquited, if he had no kinsman, but must giue it to the Lord, for the priestes vse. If so be it shall please the Lorde to call any man, and let him see an vniuersall oppression and harde dealing in all his doings, not greeuing him with the alone remembraunce of one, or some fewe, then the counsell of Daniel is to bee followed: to breake off his sinnes by righteousnesse, and iniquities by mercie towarde the poore. That plentie of mercifull dealing may followe there, where there hath gone before greate store and plentie of the contrarie. Is not this the fasting, (saith the Prophete Isaie) that I haue chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euerie yoke? Is it not to deale thy breade to the hungrie, and that thou bring the poore that wander vnto thine house? When thou seest the naked, that thou couer him? &c. Thus must he not onely leaue oppressing, but also take vppe mercifull dealing with the needie. We see howe by this which hitherto hath beene saide, the Lorde hath fenced our neighbour his goodes, and howe contrarie it is to the loue of our neighbour, to hurte or hinder him any way in them, and howe agreeable to the will of the Lorde, that we shoulde be meanes that he might inioye the commodities thereof.

Therefore was there a lawe among the children of Israel made, to shewe their loue towardes their neigh-

The wronges that we haue done are to be restored whether we shall haue denied that which was taken vs to keepe, or oppressed any other by fraude or violence, either founde that which was lost and denied it, either hindered our neighbour in any thing by a false othe, & the fifte part thereof also is to be giuen vn to him whom we haue defrauded by any of these meanes. Num, 5. 8. Dan 4. 24.

If our conscience shall accuse vs that vniuersally in all our doings there hath ben greate vnrighteousnesse then it is required that

neighbour, who had planted a vineyarde, but not tasted of the fruite thereof. Wherein it was prouided, that the officer shoulde make proclamation at their going to warfare against their enimies, that if there were any who had not eaten of ỹ fruit of their labours, they should returne home and take comfort and vse of their owne.

plenty of merciful almes should follow wherethere hath gone before great aboundaunce of the contrarie frute. Isaie 58.6.7

This lawe of loue, might not be dispensed withall, no not in the heate and vrgent necessitie of warrs. A notable testimonie to shewe howe well it liketh the Lorde, that men shoulde take comforte of their owne. As doth that Lawe also, whiche was giuen in Deuteronomie of not remouing the lande marke, whiche they of olde time haue set. And therefore we are commaunded to shewe them this kindenesse and loue, to reserue vnto them the comfort of their commodities, without impayring of them, whensoeuer we shall either borrowe, kẽpe or finde any thing of theirs: or in buying and selling exchaunge with them. For we please God and shewe loue vnto them, whensoeuer we shall deale truely with their gwdes: according as we heard before, that God maketh trial of our heart toward our neighbours by our hands, as they are wont to deale with them in their cõmodities. Deut. 19.14.

It is an vndoubted trueth therefore, that God is greately pleased, when for obedience vnto him, wee deale thus faithfully and louingly with them in that which is theirs. It is a true fruite of loue, and faithfull obedience vnto this commaundement. And because of that, whensoeuer it is done for obedience sake vnto God, who doth commaunde it: and of gwd will vnto them who receiue the fruite of it, euen this fidelitie in his gwdes that wee borrowe, finde, or be trusted withall, either else receiue by way of exchaunge, in buying and selling; is a gwd

worke in deede, and an humble obedience to the charge of God giuen vs in this commaundement. There are two things, without the which we shal neuer be able to performe any acceptable obedience to God in this commaundement.

The first is an assured faith in Gods promises, that he will prouide for vs thinges necessarie, as well for the bodie as the soule: and that he hath charged himselfe, as well with the care and prouision for the one as for the other. This faith (if it were true) woulde consume many feares, and cares of our minde for worldly matters. So might we employ our selues vppon the care of better thinges. This did the holie Ghoste knowe verie well, and therefore meaning to cure couetousnes, he maketh the plaister of faith, saying: Let your conuersation be without couetousnesse, For he hath said, I will not faile thee, nor forsake thee. Heb. 13. 5.

When our hearts shalbe fully persuaded, that the Lorde will not leaue vs, nor forsake vs, we cannot be so greately tormented with the care to liue and obteine necessarie thinges for vs: hauing so strong assuraunce for it, as is his promise, who hathe made all thinges of nothing with his worde. And therefore in ỹ former place exhorting them to conscience in buying and selling: he sendeth them to the couenant, saying: I am thy God. Which wordes (as we haue learned in the first commaundement) contsine promises for all things needful for this present life. If this be stedfastly beleeued, that the Lorde will not leaue vs, nor forsake vs, there wilbe no doubt of euil dealings with ỹ goods of our neighbour: whether we buy or sell, borrowe or keepe the things that be his.

The seconde thing is, to finde a contented minde with that whiche wee haue alreadie. And therefore to stay in it, as in a riche portion, with greate thanke-

thankfulnesse of heart to our God for it, bearing our port and countenance in all our doings accordingly, without any exceeding whatsoeuer. For if once our affections shall ouerflowe the bankes of our owne condition, so that in minde we burne with the desire of a better, our doings can neuer be persuaded, that they must so nearely be looked at, but that they may borrowe a little of conscience and equitie, to make the prouision according as their desire directeth. This doth the Apostle confirme in plaine speeche to Timothie. Where after persuasion to be content with that we haue, (because the gaine of godlinesse is great,) he telleth vs plainly, that they who wilbe riche, fall into many temptations, snares, and many noysome lustes. This is the danger of them, that are falen so far into frendship and loue with a better estate, that they wilbe riche. This being once set downe and determined, not onely conscience is constrained to departe, but also thankfulnesse to God for our present estate doth in like maner forsake vs.

Let vs learne by this commaundement to knowe oure corrupte inclination towarde the goodes of our neighbours, and so to viewe our deceiptes that haue bene in vs at any time, eyther in buying or selling, borrowing or keeping any thing of theirs, together with our corrupt inclination thereunto, that the remedie of redemption (brought vs by Iesus Christe) may truely be taken holde of: and that wee being made comfortable in his mercie, may with corage goe about the obedience of his will in this commaundement: so that still we may be more and more freed of all manner of deceipt, and more and more inabled to glorifie him, in all louing & faithful dealing with the goods of others.

Which that it may be performed, let vs call vpō

Timo. 6. 9. If we shal examin our selues in our buiing, selling, borrowing, lending, and negligence, whereby our neyghbour hath suffered any harme, we shal soone see what need we haue to betake vs vnto Christ his mercie, which being truely felt, we cannot but giue our selues carefully to the witnessing of our loue toward our neighbors by faithfull and louing dealing with them in their goods.

our heauenly father in the name of his sonne, that it would please him in the multitude of his mercie, to hold vs vp by the hope of his promises, that we standing assured of his helpe, may not be drawne by any necessitie, to do contrarie to his blessed will: and also that we hauing a contented minde, may not be tormented with the hungrie desire of a better estate, which being once entred, vniust dealing cannot long be kept out.

The tenth Lecture vpon the 16. verse.

16 Thou shalt not beare false witnesse, &c.

THis commaundement taketh care for the good name, credite, honour and estimation of our brethren, that we should not bring any blotte or blemishe vnto that, but by loue mainteine & vphold it. For herein the Lorde will haue triall of our loue towardes them, as well as in their bodie and goods. And therefore he chargeth vs no lesse herein with dutie, then before he hath done in other things that are deare and precious vnto them. Neither is there any lesse cause why we should stande charged toward his credite and good name, then towardes his goods. For as the holy Ghoste witnesseth in the Prouerbes: A good name is to be chosen aboue great riches, and louing fauour is aboue siluer, and aboue golde. This must cause vs to become carefull, lest we should annoy him, in so great a benefite and treasure of his, as credite and good name is by good right accounted of by the holie Ghoste. The tongue therefore is here in-

Prouer.22.1.

ioy-

loyned not to cast forth, by want of loue, any suche spæche as might leaue behinde it the staine and soile of infamie and reproche vpon his neighbour. That the hurte and annoyaunce of the tongue may rightly be considered vppon, it shalbe good to procæde to the daunger and damage of it particularly. The first is, when in open place of iustice & iudgement, any man shall of malice and euill will, testifie or depose that which is vntrue against his neighbour. Which how heynous a thing it is before GOD, may appeare by the punishement, that the Lorde did appoint for the transgressours herein: which was to haue the same punishment, that he should haue had whome they did falsely accuse, if the accusation had bœne proued true. As it is written in Deuteronomie: And the Iudges shall make diligent inquisition; and if the witnesse be found false, &c. then shall ye do vnto him as he had thought to doe vnto his brother: so thou shalt take euill awaye forth of the middest of thee: and the rest shall heare this and feare, and shall henceforth commit no more any such wickednesse among you. Therfore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foote for foote. The false witnesse therefore in the iudgement of God is as great an offender, as if he had done that in dœde him selfe, which vntruely he doth charge another withall. And therefore must he reckon with the Lord, for committing that sinne him selfe (howe heynous soeuer it shalbe) that by his testimonie and spæche, another is wrongfully blamed for. As for example: If he shall wrongfully accuse a man of murther, he is in the same fault before GOD, as if hee should haue cutt any mannes throate. For false witnesse maketh them doers of that, which vntruely by wordes they put vppon others.

It is forbidden in this commaundement in open place of iustice & iudgement to testifie an vntrueth against our neighbor which thing doth as greatly displease the Lord, as if we should haue don the thing it selfe, which we doe falsely accuse another of. Deu. 19. 18. 19.

And

And because of the daunger that might grow herein, the Iudges were charged not to receiue the testimonie of one alone against his neighbour: but at the least two should testifie in euery matter, before any iudgement should go against the man. Deut.19.15.

For when the testimonie of two or three is thoroughly examined, the falshod (if there be any) may sone be found out, which might haue better couert vnder one mans testimonie alone. This may teache vs, howe carefull the Lorde is to preserue the credite of man, from the malice, hatred, and venome of a false witnesse.

The Lord also hath charged the Iudge most strictly, that he hurte not the right and cause of any man with his tongue and sentence: so carefull is the Lord to keepe vs harmelesse from this member, that is so tickle vnto euill. Therefore Iudges, and those that be in place of Iustice, are charged in Exodus not to ouerthrowe the right of the poore in his suite: but to keepe them farre from a false matter, eyther to pronounce it, or to admitte of it, because (as it is there sayde) the Lord will not iustifie a wicked man. They are forbidden there to receiue giftes, because those will blinde the eyes of the wise. These are the charges that are giuen vnto them that sitt in place of iustice. For the Lord meaning to make an harborowe against all the wind and weather of an euill tongue, would neuer leaue that parte vncouered, where the weather were like to bring the greatest daunger. And if the Lorde so mislike false witnesse, that he woulde haue no place to be a sanctuarie for it, he can neuer abide that wrong to be offered vnto him, that his own sacred seate of iustice should become the throne thereof. It is no small matter before the Lorde, to dare defile his seate with a false sentence. Exo.23.6.7.

And

And notwithstanding it seeme no great matter to pronounce a false sentence, and to beare out an euill man, or an euil matter, yet is it amongest the euils of the tongue the greatest to ouerthrowe the right of the righteous, and to iustifie the wicked. And so much the more, because that throne of the Lord, and place of iustice and execution for the wicked, is by that meanes made a denne of theeues and wickednesse. Can there be a more monstrous sinne then this of the tongue, to adiudge him the garland and crowne of a cleare and iust man, who hath deserued the hyre and punishment of reproche euen from the seate of the Lorde? And which more is, to make the Lord to put the crowne vpon the head of the wicked, and the halter about the necke of a iust man, while sitting in his place and seate, as it were in his name and for him, they do it, iustifying by their sentence a wicked man or wicked matter, whome the Lorde abhorreth: and condemning the iust, whome he approueth? The Lord doth threaten them, that sitting in place of iustice and iudgement, do boulster euill men and euill matters, with those punishmentes (and that in this life,) that of all others they do moste mislike: euen to be in contempt, reproche, and inwarde misliking of the people, according as we are taught by the holie Ghost in the Prouerbes: It is not good to haue respect of any person in iudgement. He that saith to the wicked, thou art righteous, him shal the people curse, and the multitude shall abhorre him: but to them that rebuke him shalbe fauour, and vppon them shal come the blessing of goodnesse. It is feared least if men should set them selues in that place against euil men and euill causes, it were the way to make them subiect to displeasure and losse of fauour with many, without any gaine of good report: but the holy Ghost saith Prou. 14. 23.

saith in that place, that the blessing of good liking shal be vpon such: where as the other, labouring (by vpholding euill matters) eyther to kæpe friendship, or otherwise to make all stand in awe of their displeasure, and so to speake of their greate authoritie with admiration of it, shall finde the contrarie: euen the secrete misliking of all, howesoeuer for a time feare may kæpe it in, that outwardly there be no exclamation and outcry against it. In the worde of God, not onely those are charged with this sinne of false witnesse, that first set on foote and erecte a false tale to the discredite of their neighbour, but those also, that by their approuing of it, and eares willingly opened vnto it, do vphold the same. For notwithstãding it were set vp, yet must it of necessitie fall downe againe, if it should finde none that would by the receiuing and approuing thereof, vnderprop it, and as it were lende their shoulders vnto it. Therefore it is saide by the holy Ghost in Exodus, Thou shalt not receiue a false tale, neyther shalt thou put thy hand with the wicked, to be a false witnesse. It shall not excuse vs, that wee were not the first authors of it, neyther yet that many as well as we did beleeue it, but we are taught to take hæde howe we giue credit to report, euen strengthened with the approbation of many, (whereof notwithstanding we our selues haue no certeine knowledge) that we be not so hastie to giue sentence in our heart, and much lesse in place of iustice vse our testimonie against any, vpon no sufficient ground, moued onely by the spæche and reports that runne abroade. We are taught neither to ioyne nor goe with the mightie to witnes a false matter for fauour or feare: neither yet vpon a kinde of folish pitie to honour the poore, and to ioyne with them in their vniust cause: so precious woulde the Lorde that the regarde of his trueth

It is a breach of this commaundement to haue our eares open to such as are al wayes bringing tales and reportes of other men their matters vnto vs, for the easi eare that frindly entertaineth such is that whiche cherisheth the slaunderous tongue. Exod. 23.1.

trueth shoulde be. It is not lawfull for vs to agrée with any against God. And as for the easie eare that so sone receiueth the slaunderers report, ỳ holy Ghost giueth the medicine for it in the Prouerbes: As the North winde driueth away the raine, so doth an angrie countenance the slaundering tongue. It is the ouergod enterteinement, that the slaunderous tongue findeth, that cherisheth it: for the heauie countenance driueth such gueasts clean away. The scripture speaketh of those people, ỳ they be as pedlers that goe frō house to house to vtter their wares, euen slaunderous spéech: the receiuer thereof must be as euil as the first brocher. For if we had no receiuers, we shoulde haue no thēues. Those men therefore that with friendely lōks and eares do enterteine them that are euer bringing newes & reports of others, are partakers wō thē of that euill, and of all the fruites and effectes thereof. Prou. 25. 23.

We are to consider that which oftentimes hath bene spoken before: that vnder one sinne (as this bearing of false witnesse) it is vsuall with the holie scripture to conteine all that be of any affinitie with it: so that all the fruites and venome of an hateful and vnlouing tongue are héere forbidden. Those men that blaze abrode the infirmities and offences of their brethren, through want of loue, offend against this commaundement: which prouideth for all louing dealing with our brethren in their name and estimation. It is no excuse to say, the matter is true that we vtter of them, when ỳ trueth shal conuince vs: that we haue not proceéded therein by the rules of loue, which chargeth vs to couer their faults, and by louing couering of them to cure them in déede, and to take out the blott and blemish of them both before God and man. For the worde of God chargeth vs with a duetie of louing dealing, euen towardes such as shall slippe into sinnes

This commaundement condemneth them of want of loue toward their brethren who do blase abrode and publishe vnto others the infirmities and offences of their brethren and doe not by priuate admonition labour to couer and to cure them.

sinnes and offences: as it is written, that loue coue-
Prou.10.12, reth all trespasses: and that it is hatred that stirreth
Pro.17.9. vp contention. And likewise wee reade, that he who
couereth a transgression, seeketh loue: but hee that
shal publish such a matter, separateth his chief frend.
For it commeth so heauily vnto our heart, when that
we shall heare men that they haue no regard of vs in
our infirmities, not sparing by inlarging of the re-
port to increase our miserie and infamie, that not-
withstanding we haue moste tenderly loued suche
men aforehande, yet shall we nowe no longer keepe
that lyking and good opinion of them, while we doe
not see them, as it were bearing a parte of our griefe
and sorrowe with vs, but rather increasing the same
by their vnlouing dealing, in the publishing of it. We
haue good admonition to this purpose in ỳ Prouerbs,
Pro.19.11. where it is saide: That the discretion of a man defer-
reth his anger: and his glorie is to passe by an offence.
This passing by, is an vsuall speeche, when we stande
not vppon a thing to the vttermoste, as those ỳ meane
to beare with nothing, nor vse any friendship in the
matter, but with extremitie to stand vpon al things.

This couering of offences may seeme a verie plea-
sant doctrine vnto the flesh: for wee are naturally
bent one to sooth vp an other in sinne, and no man to
espie any fault, specially in his friende and acquain-
taunce: at the least if we shall see it, yet we will not
see it. But the holie Ghoste is farre from the vphol-
ding of any such kinde of passing by sinnes and offen-
ces: for he meaneth that couering of them by louing
admonition and priuate exhortation, which in cau-
sing a man to be ashamed of them, and to leaue them,
blotteth out the memorie thereof both before God &
man. So doeth the Apostle James expounde this co-
uering of sinnes: Brethren, if any of you haue erred

from

from the trueth, and some man hath conuerted him, let him knowe that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes. Iam. 5. 19 & 20

To this doeth our Sauiour Christe exhort vs in Matthewe, affirming that if he which hath offended shall heare our admonition, and be ordered by it, wee haue wonne our brother. That place is worth the diligent noting: for after that hee hath spoken of his care for the lost sheepe, that leaueth ninetie and nine, to seeke that one which was lost, declaring also ẏ ioye that he conceiueth after the finding of this one: forthwith he maketh mention of seeking vp those of oure brethren who haue fallen into sinne or iniquitie, and therefore offended vs: charging vs with the seekeing vp of them by brotherly admonition, according as it is there plainely set forth, as also in Leuiticus. By these testimonies it is apparent, that louing & friendly admonition is the way to hide sinne, and that dissembling it, and not admonishing our brethren, is the hatred of them, and the procuring of the blazing abroad of that euill, because we knowe that the Lorde will not suffer sinne vnpunished, but by punishing it, will vtter and declare it. We therefore in dissembling it, while that we shall not admonishe them to leaue it, and so to haue it hid in the merties of GOD, may truely be saide to hate them, and also to be in the same offence and faulte of publishers and blazers abroade of their sinne, in as much as through our negligence, the Lorde is forced to bring it to light, that so it may be cured. So that we must bee farre from this hatred towarde them, nay, we must so loue their credit, lest they should be put to some open punishment and shame for their sinnes, as that the verie good affection that we beare vnto them, and griefe to haue Matt. 18. 15. Leui. 19. 17.

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example of reproche
faute turne to lefe 146 in the ii lecture

such things abounde, it shall be proued that loue is not perfect in vs: for loue thinketh not euil, neither reioyceth it in iniquitie. Beholde howe we are sent for triall of our loue towards our neighbours, euen to our thoughts.

It is a common saying, that thoughtes are free, that they pay no tribute any where: and it is true among men, they aunswere not in any court: But the Lord God requireth tribute of them, arrayneth them, maketh them hold vp their hand at the barre, keepeth a courte for them, and setteth fines and amerceamēts vpon the heades of them. Wherein, his court hath the prerogatiue and preeminence aboue all other. For bare thoughts feare not earthly magistrates: but the heauenly Iudge, who searcheth the hearte which cannot be sounded by man, bindeth euen the thoughtes vnto obedience, and exacteth dutifull obedience from them, which they neither may nor can, by any shew of righte withhold him.

Our thoughts are somtimes wandering, from duety & yet our desire not greatly stirred therewith, euen then we ought to be humbled, that our thoughts do not stayedly keepe them vnto good things.

This matter requireth some plainer speech to conceiue the cleare sight of it. Sometime our thoughtes shalbe wandering this way and that way, and yet the desire not stirred to hearken after them, or to be set aflote with them: yet euen then is matter offered, to humble our selues. For why should not our thoughts keepe them stayedly vpon good things, and stand vnto their dutifull seruice? And though the Lorde bee content to beare with vs when there is no desire or longing appetite, why should not we be grieued that any thing in vs shoulde make so many escapes from the Lord, and so many attemptes to giue him the slippe? This hath in it matter of misliking, that there should be any such vntowardnes in vs, & that our thoughtes should be so vnruly, as euer & anon they are to be called home to giue their attendance. This surely ought to

to humble vs euen in this respect.

Moreouer, these thoughtes are not only outstraying themselues, but also solliciting and alluring our desires and affections to rebell with them. This also cannot but make vs humble, careful, & watchfull. Remember then, where no desire doth ioyne with the thoughts of our mind, yet is there occasion why such thoughts should be misliked of, and we euen to be wearied with them & vexed at them: desiring after a godly and patient manner to haue this tickle and vnstable estate chaunged with that, which shall abide free from these pricking prouocations vnto euils: according to ỳ example of ỳ Apostle, who notwithstanding he had meruelously profited in all obedience, & meruelously preuailed in keeping his consent from euill, so that he did the euill which he would not, yet in this estate and in the consideration of the rebellion whiche he did see in him notwithstanding he gaue no consent therevnto, he crieth out and saith: O wretched man that I am, who shall deliuer me from the bodie of this death? Miserable therefore is that religion of Rome, that telleth a man there is no care to be had of thoughtes, so that our desire doe not with full and settled affection followe after them, and bathe her selfe in them.

Rom. 7. 24.

Our thoughts haue somtime our affection and desire going with them after the profite or pleasure of our neighbours for som little time, and yet afterwarde do breake off before they be fully agreed to followe after that which they do desire: this is a greater offence then the former, and yet no resolute consent is graunted without the which the Papistes make it no offence.

Sometimes our concupiscence & coueting thoughtes, gette the desire and affection of our will, to hearken vnto them for some time, and to conferre with them: whiche desire and affection of our will (after some better aduisement taken) letteth them goe, and yealdeth not any consent to ioyne wholy with them. This is a degree worse then the other, and therefore more to be misliked: yet notwithstanding the consent is not setled, without the which ỳ papists & that religion of Rome say that ỳ matter is a matter of nothing, nothing to be weighed or esteemed of. In

those men holde them not contented, who would not haue sinne touched, in whose opinion the mildest proceeding against sinne that can be, is to boysterous.

To conclude this parte, let vs be well aduised that we speake not of the infirmities of our brethren, but with this affection and meaning, that eyther they may be reclaymed, or others feared from offending in the like, while they shall learne the great daunger thereof: and that there be no want of loue in vs towarde our brethren, that shall sett our tongues awoorke that way, without meaning of any good eyther towarde him or them that heare vs.

Wordes that are wrung into another meaning then the author had, & expounding of those things into the worst part which might haue a good meaning, if they had an indifferent iudge, are in this comande ment forbidden, as void of that loue that the Lord requireth of the toward their brethren.

There is another vice and mischiefe of the toung reproued in this commaundement: when the woordes or deedes of our neighbours are by the want of this loue wroung eyther into a sense plaine diuerse from their meaning, or else not so well interpreted as they might bee taken, if they had founde any indifferent iudge. It is an euill practise and mischiefous, (notwithstanding it be common at this daye) to bring a mans owne woordes against him, chaunged into another sense, purpose, and meaning, then euer the man had in vttering of them. Which is not onely vsuall in woords taken from the mouth of the speaker, but also in speeches penned as plainly as may be. For what is more vsual w̄ many, then to stand so vppon some one or few bare woords of a statute, bond, or obligation, ꝑ the meaning of the same shall be cleane altered, & the true intent & purpose of the lawe maker, no longer sought for? But as it did not acquite ꝑ Iewes of false witnesse bearing against the Lord Iesus, notw̄standing they vsed some of his woords, because they had altered his meaning, (wringing his woords to ꝑ building vp of the temple at Hierusalem w̄in three days, which he ment of the Temple of his bodie:) no more

Mat. 26. 61. 62

shall

shall it be able before God to discharge any man that he hath stood vpon some words of a statute, or obligation: when his conscience shall accuse him that he hath swarued from the meaning and purpose thereof. As for the dealings of those men who are accustomed to expounde those thinges into the worst parte, which might haue a good meaning if they were indifferently weighed, or for some infirmitie ioyned with a good action doe disgrace and discredite the whole, this commaundement must necessarily reproue them, when it condemneth (as we haue heard before) the careles blazing abroade of things altogether euill in them selues, charging vs with ỹ couering of them by friendly and priuate admonition.

If things altogether euill, must be cured with a godly and friendly couert of priuate admonition had for that purpose, those then which if they were well weighed might be well taken, must find more friendship at our hand, then to haue open outcryes made against them. Neither can it be lawful for a Christian, where some infirmitie or want hath bẽn found with a good dẽde, vnder pretence of hatred had therevnto, to worke the discredite of the whole, and in so doing to vndermine the workmanship of God, plainly appearing therein. It is wonderfull to sẽ our corrupte nature, what poyson it vttereth in suche matters as these be. We shall sẽ some men that are little moued or touched with infirmities and faults of their owne, (which are not in parte, but wholy euill,) and yet for all that so boyling at these little, and (as I may terme them) half euils of others, (for so they are in respect of their own,) that a man would iudge them to be great zealous men, when as in dẽd they nourish monsters at home, & can well inough away with them: yea, which more is, play and dallie with them.

It were good in such causes to practise first vppon a man him selfe, before he take libertie to go abroade: first to vse some sharpe dealing with his owne affections, to see howe that will worke, before he shall minister so bitter medicines vnto others. For it is an intollerable thing, that great euils should liue quietly at home, when litle ones are so sharply reuenged abroade. It is straunge that any man should playe with sinne that is growne to be a monster, and not to be able to looke vppon it in the childhood thereof, when it is nothing so deformed nor euill fauoured. Suche quarelling with euils not halfe formed in others, especially when there is quietnesse with many that bee alreadie perfectly shapen at home, cannot proceede of any sound meaning or hatred against sin. We must remember the ende why the Lorde hath giuen vs a tongue: which is, that we should mainteine loue and friendlinesse, in communicating the good things that lye hid in our heartes and affections, by our speeche & talke one with another. Wherefore we must carefully consider, that we vtter no poyson nor venome that lurketh in our corrupt nature, and is deeply rooted therein, by our tongue & talke one with an other. The holie Ghost being priuie to our great infirmitie this way, hath in many wordes forewarned vs of the slipperne sse of the tongue, that we should haue it vnder sure and safe custodie, telling vs in plaine words, that he who shall let his lippes goe at libertie without restraint, shall surely come to destruction, according as we are taught in the Prouerbs: Hee that keepeth his mouth, keepeth his life: but hee that letteth loose his lippes, destruction shalbe vnto him. And further: the good man is described to be musing and meditating what to speake, and the foolishe and euill man without any moderation of that member, to be babbling

The slipperne sse of the tongue is to be taken heed of, lest being set at libertie it offer wrong to the credite of our neighbour.
Pro 13.3.

babbling out whatsoeuer first cõmeth into his head. The heart of the righteous studieth to aunswere: but the wicked mannes mouth babbleth euill things. In this place we see that the holie Ghoste ascribeth onely a mouth vnto the foolish man, and not a heart to ponder and consider his wordes before, which heart he giueth vnto the wise man, occupying it selfe in musing and considering howe to speake. In the same Chapter there is yet a clearer and playner difference betweene the wicked and the godly, drawne from their vsage in speache, that the good man hauing wisdome, and therefore good matter to vtter, doeth notwithstanding beautifie and adorne it, in entering the consideration howe to make it good, and get grace & fauour vnto it, by obseruing the circumstaunces of fitt time, place and maner of vttering, which most may commend it: where as the wicked and foolish man, hath neyther care of the matter which he is to vtter, neyther yet of the manner howe to vtter it. This vse and ende of the tongue, to communicate the good things of our heart one with another, to the increase of loue & friendship among men, doeth reproue those who are wont to presse vpon others with wordes of wrath and contempt. It shall not excuse him ỹ hath layde reproche or contempt vpon his neighbour in his speach, to saye that his wordes were no wordes of malice, but of pleasure & myrth: for euen that pleasaunt speach that nippeth & taunteth our neighbour, & bringeth reproche, contempt, or griefe of heart vnto him, can neuer be so cloaked with the outwarde shewe of iesting speach, but that the Lord shall clearely see the bitter griefe of contempt or disdaine that lyeth close within it, & howe farre that toung is from the maintenaunce of that loue and amitie, which increaseth the estimation and credite of his neighbour.

Pro. 15. 28.

Pro. 15. 2.

Wordes nipping & taunting our neibour, what wit and pleasantnes of speache soeuer be in them are here condemned of want of loue toward the name and estimation of our brother.

Moreouer, if the vse of the tongue bee to communicate the good things of the heart, not onely these infamous speaches shalbe brought to iudgement, but also fruitlesse and vnsauourie wordes, that haue not the fruite & profite of wholesome instruction in them. As we are taught by the Apostle to ỳ Ephes. that we should let no vnsauourie communication proceed out of our mouth, but that which may bring grace vnto the hearers. For (as we haue heard) the tongue serueth to communicate together the good things of our heart, not the wickednesse or vanitie that lurketh therein: and whereof there is so great daunger, that we are counselled in the Scripture to separate our selues frõ folish men, when we perceiue not in them the lippes of knowledge.

Ephe. 4. 29
Pro. 14 17.
The generall charge of this commaundement, is by loue to mainteine the credit and good name of our brother, vsing our testimony for the clearing of him, when he shall be wrongfully charged & accused, giuing also vnto him the helpe of admonitiõ to cure sinne, least it should worke his further discredit, expounding his doings vnto the best part that any circumstance thereof may in trueth lead vs vnto, and acquainting our tong not with wordes taunting and nipping, but with speach that hath in it wholsom matter of edifying

It is apparent by this that hath ben spoken, what are the dueties and good works of this commaundement, euen the contrarie of these aforenamed. It shall bee therefore sufficient in a word to touch them here, bycause they are clearely perceyued in their contraries, which now wee haue heard reproued & forbidden in this commaundement. The general charge of this commaundement is, by loue to mainteine and vpholde the credite, estimation, and good name of our brother. For our loue must bee declared as well by louing and entire dealing with his credite, honour, & good report, as by louing behauiour towardes his goods & person. It behoueth therefore ỳ the loue which we beare toward our brethren, should be fruitful in ỳ good works of this commaundement, because this way the inward affection of the heart hath her outgoing, and is conuict eyther of loue or hatred, no lesse then in his person & goods.

As false witnesse, standing against the life and bloud of our neighbour, was the thing which in the first

first place (as wee haue heard) was forbidden, so the good worke contrarie to this, is to vse the credite of our testimonie for the defence of him. The goodnesse of such a worke is declared in the Prouerbs in these wordes: A faithfull witnesse deliuereth soules. What worke can be of greater account then to come iustly in to this commendation, to haue deliuered the liues of men? The good workes of them that by their sentence execute iustice, is (according as it is declared in the person of Job) to deliuer the poore that cryeth, the fatherlesse and him that hath none to helpe, diligently to seeke out the trueth & goodnesse of their cause, to pluck the pray out of the vnrighteous mans teeth. This bringeth the blessing of him that was readie to perish vpon them. Pro.14.25. Iob.29.12.

It was forbidden as a sinne against this commandement, to blaze abroade the infirmities of our brethren. The good worke that aunswereth it, is to admonishe one an other, and so to hide sinne and iniquitie, as it is written. 1. Thessalonians. We desire you Brethren, admonish them that are vnruly: comforte the feeble minded: beare with the weake: be patient towarde all men. It was forbidden vs to expound things that might be well taken, into the worse parte: and for some litle blemishe to deface the whole. It is commaunded vs to shewe forth our zeale against sinnes that bee alreadie ripe in our selues, and to turne it that way to be reuenged vpon them, when it would be so gladly occupied in suspecting and surmising euill in others, which either is not so at all, or at the least not so cleare as in our selues. So ỹ alwayes this be our rule from the sight of our owne sinnes, to procéede to the reproouing of others. In consideration of the end & vse of the toung, which is to giue forth the good things of the heart, we are sent from speach, either bitter or 1.Thes.5.14. Mat.7.3.4.

Pro.16.23.24
Pro.10.21.
Pro.11.30.
In the examination of our selues in this commaunde ment we haue to see our dea lings with the name of our brethren vnto these former rules, adioyning with all the strict sen tence of the lawe against him that con tinueth not in euerie thing commanded, holding our selues vnto the sight thereof, vntill we be led therby to see the great benefite of Christ his pas sion, and from thence to ear nest trauel to walke worthy of that so great a bene fite, by yeal ding at his commaunde ment these fruites of loue to the name of our brethren.

nipping, or vainely and without profite delighting, vnto the wholsome wordes of edifying and instructing one another vnto good, as it is written in the Prouerbs: The hearte of the wise, maketh his mouth wise, and addeth doctrine vnto his lippes. His sweete words are as an honie combe, sweetenesse to the soule, and health to the bones. The lippes of the iust man are reported to feede many: and ý they know what is acceptable to God and man, and labour to get grace and fauour to that which they doe speake. It is said that the fruite of a righteous man is as a trée of life, and that he, because he winneth soules, is wise: and that hée shall be filled with good thinges, for the fruite of his mouth: that it is that good vnderstanding and wisedom, that getteth grace & fauour with men, with other infinite testimonies out of that booke, directing vs to the right vse of the toung. We haue to learne so to examine our dealings with our neighbours credit and good name, according to these dueties here prescribed vs, that we learne truely to humble vs vnder the frée mercies of Iesus Christ: and truely to honour him, by shewing forth our loue towardes our neighbour in all good dealinges with his name, and subduing those affections, ý rise vp against it: that we may giue forth testimonie vnto others, that we are in Christe, because we are dying vnto sinne, & liuing vnto righteousnesse. Nowe let vs pray vnto our heauenly Father, that wee may witnesse our loue vnto men, by all faithfull & louing dealing with their name.

The 11. *Lecture vpon the* seuenteenth verse.

17 Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manseruant, nor his mayde, nor his oxe, nor his asse, neither any thing that is thy neighbours.

This

THis last commaundement pearceth déeper then the former. Before, the deede was condemned that was hurtfull to our neighbours, and the setled will also and resolued determination: these were forbidden in the other commaundements: but nowe, the holy Ghost reproueth the desire and lust towardes any thing of our neighbours, notwithstanding there be no full resolution nor setled consent giuen therevnto. I call it a setled consent, when in our minde we are fully resolued, and haue set it downe, that we will embrace and follow that (as occasion shall be giuen) whereunto our desire, lust and appetite doth leade vs. Desire & longing after the things of our neighbours, as house, wife, goods, or lande, (which yet are cut off before we sit downe with the deliberate persuasion to take our pleasure of them) are here brought vnto iudgment, and restrayned by this commaundement. In déede the Lorde doth pardon and forgiue vnto his children the euill desires and longings of their minde, that are repulsed and beaten backe before they obteine full consent: But it is one thing to dispute what desire vnto euill is in the desert of it selfe, and an other howe it is pardoned in the merites of Christ. For in ỹ merites of Christ, not onely the desires, but also the euill doings of his seruants lye hidden and couered. Wée are then to consider, what reckoning is to be made of the lusting and coueting desires, that solace themselues some good time with their neighbours benefite, when yet they shall be scared from that feast, before their affection shall be filled and wholy satisfied. In the gospell after Saincte Luke, wee are charged to loue the Lord with all our heart, with all our strength, & with all our thoughts. Luk. 10. 27.

The coueting and longing after our neighboures pleasure or profite albeit that we doe not giue a settled consent vnto those thoughts to dwell in them and to follow after them are forbidden in this commandement,

While then our thoughtes are carried hither and thither,

thither, nowe after our neighbour his goodes, to desire this house, or this parcell of lande of his: or the estate and condition that now is his, (although wee would not wishe to enioy it before his death:) being a long time holden in these thoughtes, and vanishing in these desires, although nothing be fully concluded to say deliberately in our heartes, These pleasures will we followe: are we not iustly blamed for not louing him with al our thoughts? Were it not a plain mockerie of God, if a man shoulde giue libertie to his thoughts to pursue pleasures whole days and weeks, so that they take hede setting it downe, and concluding fully to wallowe in any? Our thoughts shoulde be wholy taken vp to the Lords vse, and therfore may they not be let lose after goods or benefites of our brethren, with the alone charge to take hede howe they fully settle themselues in them, but so they be sure alwayes of that, otherwise to take no great care. This is not by loue to take vp our thoughts and direct them to his seruice, but by carnall libertie to giue them the head. And surely we may discerne a faulte in this, euen by the light almost of reason: that our thoughtes shoulde rather delight to spend themselues vpon euill or vaine things, then vpon those that haue ỹ greatest pleasure and chiefest goodnesse in them. Behold then it is a faultie thing that our thoughts run rouing after vaine things: that they folow the delights of their neighbours pleasure or profites, though not greatly setled in them, but wantonly wandering by them. Why shoulde they not bee fastened with delighte and whole consent vnto good thinges? Hath not the Lorde payde the price for bodie and soule and all that is in vs? Why then shoulde not all be kepte vnder his obedience, without rouing after our owne desire? Either else why shoulde wee excuse any thoughte

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ſtraying and wandering from him, with this aun-
ſwere, that it hath returned before it was gone ſo
farre as poſſible it might? This is no reaſonable ex-
cuſe nor plaine dealing before our God: this is not to
loue him with all the thought. It were a verie vngod-
ly thing and would be cried out againſt euen amongſt
men, if any ſhoulde permit his ſonne not to ſpare da-
liance and delight with yong women, ſo that he made
this alwayes ſure, that they ſhoulde get no holde of
him by giuing full cõſent to ioyn in mariage w̃ them.
This were an intollerable thing among men. And
can we think, when we ſhal haue delighted our ſelues
a long time in the pleaſure of vnlawfull thoughtes,
that this will wipe out all, becauſe we are not fully
purpoſed to dwell in them? Our thoughts are maried
alreadie vnto the Lorde: they are not at libertie to
matche themſelues where it ſhall beſt like them, nei-
ther yet to acquaint them with any ſtrange loue. She
is no longer holden as a chaſte wife, that ſpareth not
to ſporte and pleaſure her ſelfe with others beſides her
huſband. It is written to the Corinthians, that loue 1. Cor. 13. 5.
thinketh not euill againſt him whome it loueth, nor
reioyceth not in iniquitie done againſt him whome it
tenderth. If then we ſhall loue our neighbours, our
thoughts muſt be kept vp from thinking any euil, or
by thought intending any wrong againſt them. For
the thoughts of a man that truly loueth another, ima
gineth nothing that he knoweth may hurt him, and
therefore he is further from reioycing and delighting
in it. No man can denie, but that we do owe loue vn-
to our neighbours: therefore may not our thoughtes
haue libertie by deuiſe and deſire, to hurt, harme, or
hinder them: in wiſhing their delightes and comforts
from them, or wiſhing our vſe of them, which can not
be but with the vexing or annoying of them. When
ſuch

them made a publique example of reproche, moue vs by way of exhortation to preuent the publishing of it by some blast of sore punishment from the Lord.

Wherein as we are to deale plainely, so must we also deale in the spirite of meekenesse and mildnesse, according as we are willed in the Epistle to the Galathians. Brethren, if any man be fallen by occasion into any fault, ye which are spirituall, restore such one with the spirite of meekenesse, considering thy selfe, least thou also be tempted. Gal. 6. 1.

As the faintnesse and want of loue which leaueth a man in his sinne, is iustly reproued: so that blustering heate that of a medicine in like manner maketh a poyson, is no lesse to be reproued of want of loue towardes the good name and estimation of oure brother. For there is no man that can easily growe into any good liking of those men, in whome hee perceiueth there is no affection towardes him: neyther yet can well digest sharpe medicines, though otherwise neuer so wholsom, if there shal be no sugar to make it swéete withall. We must therefore take héed lest the medicine become vnprofitable by our vnskilfull handling of it, and so we become no couerers of sinne, but rather by dealing so rudely make him cast off al care of goodnes, letting the raines go to all libertie of life with the vngodly, while he séeth him selfe so hardly dealt with, and the godly to haue cast off all hope & care of him. This is the cause why the Apostle in the Epistle to the Thess. willeth them to admonish those as brethren, who for their euil conuersation did iustly stand excommunicate: Haue no familiar companie with him (saith the Apostle) that he may bee ashamed, yet account him not as an enimie, but admonish him as a brother. The nature of man is easily caried to offende in this parte, euen to séeme to come in- 2. Thess. 3. 15.

to

to some opinion of holinesse, by counting all others as prophane, and reprouing them, in such a blustering manner, as carrieth with it no signification at all of louing affection towardes them. We are therefore diligently to obserue, that our heartes witnesse vnto our selues, the care we haue by our admonition to haue them reclaimed from those sinnes: and then that we consider, what manner of dealing they are moste like to profite by, that notwithstanding wee may deal with some more roundly then with others, yet euen those may see them selues not despised of vs, nor yet altogether despaired of, that they shoulde be in a manner caused to fall into the acquaintaunce and fellowship of the vngodly: and least of all that they should onely see our affections eased vpon them, without further care of their good. If there be good affection toward them in deede, we shall easily auoide bothe the extremes, that neyther we ceasse to admonishe them at all, neyther yet in admonishing be ouer bitter towardes them. It is sure that loue wil moderate both: hauing no other ende in reprouing and opening the euill, but to keepe him from persisting in it. In the handeling also of the matter, this louing affection will direct him, to consult what manner of dealing is likely to doe most good, (for all men are not able to beare alike,) that after consultation had, hee may proceed accordingly: alwayes remembring, that what sharpnesse soeuer, eyther the thing it selfe, or the disposition of the man shall require, yet it may appeare, that we seeke not to haue the man defamed, but the sinne cured.

If in this behalfe the matter shall bee cleare, bothe in oure conscience, and the iudgemente of those who are accustomed to weigh thinges by the wisedome of the woorde, it skilleth not though

and endes be

In this kind, sometimes we beate back such temptations verie sone, when our desire hath bene but a litle while with them, hauing had verie litle liking of them or conference with them. Sometimes againe, after some long time of conference had, standing in a mammering what to do, (sometimes liking wel to go with them, and reasoning for them, and anon conceiuing somthing to the contrarie) at the last with much wrestling and much adoe, we wring our selues out of the handes of them. Here is not yet their full consent: But what then? Is not ỹ occasion doubled, why we should bewaile our weakneſſe and lament our pouertie, that stand in so great danger, to become euen slaues vnto sinne, and to ioyne wholy with it? Is there not cause though it be pardoned, that yet it should be acknowleged faultie as it is? and his mercie exceeding greate in working our riddance from such a daungerous snare, wherein we had intangled our selues with so greate perill as that was? and also our own too easie inclination therevnto is to be pitied, bewailed, and confessed of vs, yea, & with feruent prayer so much the more to be holpen. For in such lusts there needed but one blast more, and we had ben wholy carried with them, & the conception had bene perfect, so that we could not haue auoyded after this conceiuing, but haue nourished that monster whatsoeuer, vntill it had bene brought forth. For concupiscence after conception bringeth forth sin. The daunger then is great for our desire to haue any familiaritie, yea, but a time with those thoughts. For if it goe hand in hand with them, there is daunger of such a ioyning with them, as it shal conceiue thereof, and nourishe that monstrous seede, vntil it come forth a mightie and huge monster. This is the cause why the Apostle warneth vs to take heede least such desires make any abode with vs, and be suffered

It falleth out sometime also that our desire is tickled a long time with the delite of those vnlawfull thoughts, which long after the things of our neighbours, and yet for all that do let them goe before we be fully determined to ioyne with them and to doe accordingly: this offence exceedeth the former and for al that, here is not that setled consent without the which the papistes would haue vs to take no care for our thoughts nor to feare any sinne or faulte in them. Iames .1.15.

fered any time to rest vpon vs, lest we conceiue by them, and so afterwarde willingly and wittingly nourishe them, vntill they come to light. In the same consideration we are warned in the Epistle to the Ephesians, that ẏ sunne should not goe downe vpon our wrath: that we shoulde not sleepe with those passions, and suffer our selues to continue in them any time vnrepelled and not driuen backe, least vnhappily we should conceiue of the comming and continuing together that mischiefe, which being once conceiued, it shall not greeue vs to nourishe, be it neuer so ouglie and monstrous in the eyes of others. Ephe. 4. 26.

What shall we say then to those teachers, that say there is no daunger nor feare, saue when conception is perfected, and the will hath wholy relented, and is with delight set downe in it? Can there be any conference about the begetting of suche monsters, that shal not haue great blame iustly laid to it? Can thoughts that are married vnto the Lorde, euer approche vnto the bed of such desires, and not be conuict of faith and fidelitie broken with the Lorde him selfe? Can she any longer be accounted chaste, that admitteth conference of long continuaunce, about the enterteinement of others besides her lawefull husbande? Yet woulde the Papistes haue suche blameles: howe often soeuer they haue suche vnchaste and vngodly méeting, if by conceiuing and fully consenting they bring not forth sinne. The counsell that is giuen vs by the Prophet Dauid is farre otherwise, whereunto no doubte the Apostle did allude in the place before alledged out of the Epistle to the Ephesians. For there we are charged, that we shoulde shake at suche thinges, and not perseuere in them, but deale earnestly with our heart against them in our chamber, and not suffer suche continuance in méeting, nor continual méeting, Psal. 4. 4.

whereby this monstrous birth and conception might iustly be feared.

There is then occasion offered to stande vppon our watche, and to strengthen our affections against suche coueting desires, when so euer they arise, least this concupiscence by long dallying with our affections, at length get within them, and so ouerthrowe them.

This infection of sinne is vniuersally dispersed ouer our nature & hath infected the thoughtes them selues so greatly, that when the Apostle Paule will set forth his damnable estate, he doth set it forth no otherwise but that he did then followe the will and counsel of his thoughtes. Ephe. 2. 3.

The infection of sinne is so vniuersally dispersed ouer our nature, that there is no part free from it; for it hath entred and infected the thoughtes them selues, and they are poysoned with it, so that there is deadly daunger in following and pursuing after the will of our owne thoughtes. The Apostle Paule when he setteth forth the fearefull estate that he was in before his conuersion, and whiche all men are in by nature, (for he putteth him selfe in the ranke with others) speketh no otherwise of it but thus, That he folowed the will of his owne flesche and of his owne thoughtes. No other guide had he but runne after the direction of his owne thoughts, euen then when his estate was most damnable. We must therefore learne to suspect our thoughtes, if we will be aduised by the Apostle, and not to imagine with the Doctours of Rome that our estate is good, so long as the will (when it shall haue wrestled) at length getteth out, not hauing wholy yealded nor flatly faine downe. Thoughtes therefore running this way after any thing of our neighbours, in so doing, make manifest declaration of their poyson and corruption: which if they shall haue no resistence, do carrie vs headlong through the broade way, into destruction.

If by grace they shalbe stopped and resisted, in that grace, God is to be magnified: yet we in that our corruption notwithstanding iustly are to be blamed and

adms-

admonished, thereby to seeke for more ayde in that part of our thoughtes, least if that temptation should lye sore vppon vs, Sathan shoulde that way get entraunce into the heart.

It seemeth a harde doctrine, that thoughtes, wishes, and desires shoulde be condemned, that lawes shoulde be made for them, and men charged with the ordering of them: and no maruell if it appeare so vnto vs, for it appeareth that the Apostle Paule would neuer haue suspected any danger in concupiscence, lusts, and desires, if the lawe had not saide, Thou shalt not lust or desire. Rom. 7. 7.

Nay, it appeareth plainely in that place, that he thought maruellous well of him selfe, before hee came to this commaundement. Hee toke him selfe before to be liuing and in good liking towardes GOD and godlinesse: but (as he confesseth) after he had loked vppon this commandement, and beholde him selfe a while in this parte of the glasse, hee sawe him selfe plainely to be no body, a dead man, solde vnto sinne.

Howe necessarie then is it to sifte our selues, and to examine vs in this commaundement throughly, that we may be humbled vnder the grace of GOD as apperteineth? For if hee so singular a man, was not throughly cast downe before he had wrestled with the iustice of GOD in this commaundement, howe requisite is it that we shoulde truely trie vs here, leaste that in supposing that to bee in vs whiche wee want, we become careleste in seeking the mercie of Christe, without the whiche there is no hope.

It is very necessarie to examine our selues throughly in this commandement, that we may be truly humbled: for it appeareth that the Apostle Paule thought meruelous well of his life before he came, to vnderstand that

In this commaundement therefore aboue all the rest, it is required that we be diligent and true tryers of

in his lustes and coueting desires there was sinne and the breach of God his commandement.

of our selues. For those who haue no misliking of them selues, for the lusting and coueting after the thinges of their neighbours, whiche they doe perceiue to be in their thoughtes, haue no Christianitie in them to be accounted of. Euill being misliked in trueth, will be misliked whereseoeuer it shalbe, whether in word, thought or deede. Euill being truly resisted, will be resisted euen in thought, and therefore certeine it is, that he who neuer hath strouen with euil in his thoughts, hath neuer truely strouen with sinne. It was meete that the lawe shoulde vtter all our euill, and hide nothing of our vnrighteousnesse from vs, that the manifolde corruption therof might force vs to seeke the mediatour and peacemaker Christe: that we being so many wayes convicted of corruption in our selues, might wholy giue ouer ỹ opinion of our owne workes and meriting, and so make much of the mercie offered by Iesus Christe: whiche is so muche the more made of, by how muche we doe more clearely see our vtter vndoing without it.

If onely the acte of murther, adulterie, theefte, and false witnesse bearing, or the deliberate and setled consent vnto any of those, should alone come in question in the cause and matter of sinne against our neighbour, many an euill man woulde hope to make good shift: but when thoughtes and desires vnto any of those, are called for and examined, it will cause any man to cast downe his courage, and to fall a pleading of his pardon.

As before, we were endaungered by the doctrine of Rome, to conceiue sin, when they notwithstanding bad vs liue wõut any feare (in that respect) of sinne, so long as we keepe our consent cleare in the matter: So here (if we shall hearken to their doctrine) we

come in daunger neuer to magnifie rightly the mercies brought vs by Christe Iesus. While we see not halfe the neede that we haue of him, nor the halfe part of the miserie that we are in without him. For a man may make good shiftes, if onely deedes and full consentes be asked after, and so in his owne iudgment no great benefite is obteined by him that shall supplie that whiche is lacking in his behalfe, and therefore he maketh no great hast to seeke after a mediator. But when thoughtes and desires are sifted, he must of necessitie acknowledge him selfe greatly befriended, if so great want of his shal by another be found answered. We must loke into this glasse of the cõmandements, and into this infinite nature of lust, desire, and concupiscence, that we may be confounded in our selues vtterly, that our deliuerie may be from ỹ gates of death, that we may knowe how that our saluation consisteth in his meere grace: for we can hardly be brought to begge abroade, till all relefe be spent at home.

There is no daunger in the feeling and acknowledging of our pouertie: for the Lorde hath promised, that if those that be heauie loaden w̃ sin shal come vnto him, they shalbe refreshed: neither was there euer found any that despaired, who before had not thought too well of him selfe. All the daunger is on the other side, least we taking those to be no sinnes whiche are sinnes in deede, and so thinking better of our selues then there is cause, shoulde in iustice be iudged of the Lorde, because we would not procede by a right rule to iudge our selues. Matth. 11. 28.

By this that we haue heard, it is plaine, that a Christian must walke in feare and care, not onely to consent to euill towardes his neighbour, but also to be stirred and pricked with any, be it neuer so little or small

small a delighte therevnto: and likewise that ours thoughtes are poysoned, and therefore the daunger great in not bridling of them. The thing then commaunded, is, to bring our desires, thoughtes, and delightes vnto the good and benefite of our brethren, in matters wherein they are to be benefited: and that we bring not onely handes to do well to our neighboures, but also heartes, thoughtes, desires, lusting, longing, and delighting therein: according as the Apostle testifieth of him selfe, that he was delighted with the lawe of God according to the inner man: wherevnto accordeth the holie Ghoste in the Proverbes in these words: It is ioy to the iust to do iudgemente. Many haue bene brought to do outwarde things in them selues good, which neuer had any ioyfull desire in them to glorifie God with them: but the holie Ghoste worketh in his, not onely a chaunge of workes, but also an alteration of thoughtes, desires & delights, ỹ their desires may be holden within that whiche is good. Wherein it behoueth a Christian to be carefull, euen thus to transfourme his delights: not taking it sufficient, if he shall haue brought them at any time from that whiche was euill, vntill he haue ioyned them to that which is good. Let our care be increased this way, to haue suche desire and delight vnto that which is good, as may reteine our thoughtes and kepe them diligently occupied in suche seruices. Be it farre from vs to thinke that the grace of God onely reacheth vnto the deede and full consent, letting desires and thoughts take their libertie in their corruption.

The thinge commaunded heere is, to bring our thoughts to delight and long after the good and benefite of our brethren, according as he hath commanded. Rom. 7. 22. Pro. 21. 15.

We must confesse (as the truth is) that his grace not onely bridleth thoughts from rushing into that whiche is euill, but also giueth them a swete taste in that whiche is good, and holdeth them greatly therevnto.

There

There is no man will denie, but that we ought to delight in that which is good: and surely if the delight be once taken in doing good vnto our neighbour, it will gather the thoughtes together, and assemble them to that ioy and delight. If when the delight is wicked, the thoughtes are spent therevppon, surely if the desire be chaunged, the thoughtes also wil resorte greatly thither. Let vs therefore seeke after the grace of GOD, not onely to season oure deedes, but also our thoughtes and delightes therewith, that our studie and thoughtes may be occupied in that whiche is acceptable to him. For if some deedes shall at startes bee done of vs, but the heart neuertheless vnchaunged in desires and delights, it shall not profite vs. The vnderstanding that Christians haue of their estate, how it fareth betweene God and them, is better taken, and hath surer proofe and more certeine testimonie from their desires and inwarde affections vnto the lawe of GOD, then from their outwarde doing of thinges commaunded by the lawe. Euill thinges may be lefte vndone for feare of punishment, for desire of commendation, or auoyding of euill speeche, or for that we are not tempted with them, when notwithstanding the heart shall not in any respect mislike of them.

Good thinges also may be done for prayse of man, for hope of merites with God, when yet the affection shall nothing be moued that way. And this is nothing before God, to auoyde euill from thy hand, but to imbrace it neuertheless in thy heart, or to doe good with thy hand without any desire of the heart. So that both in euill deedes left vndone, and also in good deedes done, we may be deceiued.

But if the inwarde affection of the heart stande desireously affected after that which GOD hath commaunded vs to doe vnto men, and hatefully affected

towards that which God hath forbidden, this change cannot be wrought there, but by ỹ spirit of God alone. As for the praise or dispraise of the people, it reacheth nothing so farre. Let vs then embrace this desire vnto the duties commaunded vs, not giuing any rest vnto the Lord in our prayers, before we shall obteine this inwarde testimonie whiche is aboue all exception to be taken against it: and without the whiche outwarde doinges are of no account before the Lord, who loketh into the affections of man, and embraceth a chearefull and delightfull giuer.

Here are those men confuted that woulde driue affections out of the flesh, & kill nature, attempting such thinges as vtterly tend to destroy it: as if the nature of man shoulde by regeneration become altered into the nature of Angels: wheras regeneratiõ killeth not nature, but restoreth and repaireth it: destroyeth not the affections, but transtourmeth them from that euil which naturally they are inclined vnto, into ỹ whiche is good & commaunded of God. The angrie man may not thinke his conuersion and regeneration to be good, if he shall bende him selfe neuer to be moued with any thing at all: but if that hate whiche sometimes he felte vnto euill, be nowe as feruent vnto that whiche is good, then is his conuersion approued before God. The couetous man is not then conuerted, when he shall haue driuen all desire and thirste after worldly commodities out of his minde, vnlesse that desire be repaired in him, to bestow and vse those commodities as God hath commaunded. Neither is that man gone streight way out of the worlde, that hath betaken him selfe to a wildernesse and cloyster to haue no dealinges in the worlde: but he that in dealinges of the worlde hath kept him selfe vnspotted of the worlde, vsing the things thereof as if he vsed them not, he may

1. Cor. 7. 13.

truely

truely say he hath left the worde.

In all these duties towarde our neighbours, we may neuer forget this whiche hath partely bene touched before: that if it were possible for vs to performe all duties vnto men, and yet not doe them in obedience vnto God, according vnto the rules which before we haue learned, it were vtterly to be abhorred. For what auaileth it to deale well with men, and in the meane time to defraude the Lord of his glorie?

Let vs learne throughly to examine our thoughts, not onely blaming those that fully consent, but euen warring with those that any whit delight them selues in coueting and desiring that which apperteineth vnto others: so shall we see whether it be an easie matter to loue our neighbour as our selfe, or otherwise: so shal we also clearely giue ouer the title of righteousnesse in regarde of our owne doings, and wholy depend vpon the free merites of God in Christe: proceeding in the confidence therof, with good courage to purifie our thoughtes, that we may not onely doe good with the hand, but euen with ỹ longing desire of our thoughts. For the accomplishment whereof, let vs call vppon GOD in the name of his sonne, saying as he hath taught vs. Our father which &c.

In the examination of our selues in this commaundement, we are diligently to loke into that infinit nature of lusting and longing after the things of our neighbor which ar forbidden, seting by it the rigour of the law, which accurseth him that shall not continue in al thinges commaunded in the lawe to do them, & therfore maketh him subiect to the curse of God, euen for euery thought that hath longed after any thing of his neighbours: so shall wee be forced to giue ouer the clame of righteousnes in respect of our owne doings, & wholy depending vpon the merits of Christ, begin diligently to purifie our thoughts, that they may be delighted to occupie them selues about the good of our bretheren.

The twelfth Lecture vpon the

first to the Corinthians. Chap. xiij.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp.

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euil.
6 It reioyceth not in iniquitie, but reioyceth in the trueth.
7 It suffereth all things: it beleeueth all thinges: it hopeth all things: it endureth all things.

WE haue learned out of the lawe, what seuerall duties they be, that we owe vnto God, and also vnto man: but in the lawe we are not onely charged to do those duties there appointed to bee done, and to forbeare the contrarie, but also of loue to do them, and of loue to keepe vs from the other. Therfore it shalbe expedient to examine what properties be in loue, necessarily adioyning vnto the same: whereby we must iudge of our selues, howe it fareth with vs: whither that affection (without the which all doing of good, or ceassing to do euill is to no purpose) ruleth in vs both in our doinges, and also when we shall abstaine from doing. The properties and fruites of loue, are in no place better set forth then in the former Epistle to ỹ Corinthes, from whence I meane to giue you some light, thereby the better to see into loue, the nature of it, and howe great thinges are conteyned in it. Where the first note giuen to knowe it by, is that It suffereth long, or is patient: a propertie that moderateth the heate and hastinesse of a mans minde, that he followe it not, in the boyling appetite and desire thereof. This patience and moderation of our affections, hath great cõmendations in the scripture: especially the booke of the Prouerbes painteth forth the excellencie thereof in so many places, and with so great titles, as I can not but giue you a taste of some of them.

1. Cor. 13. 4.

Loue suffereth long beeing voide of that hastines that is easily offended and ready to reuenge, &

In

In the fourteenth Chapter of that booke, it is thus written: He that is slowe to wrath is of great wisdome: but he that is of an hastie minde, (or to giue it you as it is there worde for worde, he that is of a short spirite,) exalteth follie. In this place we see this slowenesse vnto wrath is not barely ioyned with wisedome, but with the excellencie of wisedome. For so it is sayd, He is of great wisedome that is slowe vnto wrath.

It is a degree and profiting in wisedome, whiche not all men, no, not all wise men haue atteyned vnto, to moderate the headie & hastie affection of an angrie and passionate minde. Likewise in the same booke thus speaketh the holy Ghost: The discretion of a man differreth his anger: and his glorie is to passe by an offence. A meruellous commendation, that it should be the glorie of a man to put vp offences: that he should haue no manhood in him, or mater to bost of any thing worthie of a man, that hath not learned to passe by offences, and to qualifie his affections, euen towardes transgressions and iniuries. Nature teacheth vs a cleane contrarie lesson: that it is the glorie and zeale of a man to pursue the infirmities of others, & reueng our affections the heate and displeasure of them therevpon: and that he is a beast and no man, that will let go wrongs, transgressions, and iniuries vnreuenged, especially, if they shall haue touched himselfe. But the spirite of God teacheth vs, that it is loue that findeth a way to cure a transgression, and yet notwithstanding to couer it, and to reserue a place to couer it, vntill it shall be cured, as it is written in this booke.

also of that, disposition which albeit it haue no great inclination to reuenge, yet being offended and displeased is ready to let fal the former affection, ceasing any longer in deed to declare the same, whereas loue hath in very dede, this as a principall mark to know it by, that it bursteth thorough offences & lets, to witnesse good wil to the person that is loued. Prou. 14. 29. Pro. 19. 11.

Moreouer we reade in the Prouerbes, that he shall be taken for proude, arrogant, and scornefull, that doeth his workes in the wrath of pride. A good testimonie to tell vs, not onely what beginneth this wrath, whiche is pride in deede, and therefore is fitly ioyned Prou. 10. 12. Prou. 21. 24.

ioyned with it in this place in calling it the wrath of pride, but also, what is ioyned with it always: which is, that such a one, as he is, so shall he beare the name and reproche of an arrogant, hautie, and scornefull man.

In another place of this booke, the holie Ghost com-
Prou. 25. 28. pareth that man that cannot refraine his affection, vnto a citie broken downe, and without walles: but I must conteine my selfe within these fewe testimonies for that purpose: for it were a very great labour to seeke out all that is spoken hereof, if I should goe no further then vnto this booke. This patience and long suffering, being as we haue heard so excellent, euen the glorie of a man, may iustly clame the first place among the properties of loue. For what can be more fit to vphold loue, then to be of a patient spirit, when matter is offered and occasion, to breake loue and hartie good affection? He doth iustly deserue wel of loue, and to haue his praise in all the fruites that followe it, who shall by patience vnderpropp it, when it shalbe assaulted and shaken by hatred or euill dealing howsoeuer. As for that man, who then letteth loue fall downe, when soeuer any burthen of displeasure, offence, or vnkinde dealing, shall be laide vppon him from the man whome he pretended to loue, he declareth plainely, that he neuer tasted of true loue, and heartie affection, the first and principall note whereof is to be patient and suffer long.

Let him cease therefore to make any accounte of his loue, who hath not made reckoning to vphold it in iniuries and displeasures. And let him also cease to bragge of any loue that he hath borne vnto any, who neuer was tryed to haue maintayned it, through the vncourteous dealing of that man in the respect or other. For who is he (if he be not a monster of men) that

cannot

cannot liue peaceably with them, who neuer shall displease him? But then is it thanke worthie, when our loue by patience shall ouercome the vnkindenesse of others. This note of loue is clearely seene in that loue, which mothers beare to their children: howe muche frowardnesse and causeleſſe crying doe the mothers not onely patiently beare at the hande of the childe by loue, but also appease, not otherwise then by giuing of them something to quiet them withall: by loue rewarding rather then reuenging their frowardnesse. There is loue, and therfore the chiefe propertie thereof cannot be wanting, whiche is to be patient and long suffering.

The little bearing and forbearing one of an other, both publiquely and priuately, doth plainely speake, that loue is not to be found in the nature of man, but is an especiall gifte of God. For so sicke are we of selfe loue, and so voide of the loue of others, that not onely we cannot passe by the transgression of our brother, and by a louing hyding of the same cure it, but also we can hardly abide, that any should in any thing (though not euill) either in opinion or affection be diuided from vs. Nay, which more is, oftentimes we would haue all our friendes beare an heauie countenaunce towards him, whome we for priuate causes haue begun to mislike. But true loue is patient and suffereth long, forgiuing others, euen as GOD for Christe his sake hath forgiuen vs. Neither is there any thing Ephe.4.32. in vs worthie of prayse in this worke of loue, if this patience and long suffering be absent.

For asmuch therefore as both there hath bene and shalbe also vnto the end of the world in the children of God weakenesse and wants both in iudgement and in affection, it is most necessarie for him that shall haue dealing with any who soeuer, to craue earnestly at the

the hands of God, for this excellent stay of loue, which is called patience or long suffering, without the which it will be impossible to liue Christianly in any societie how small so euer: especially is this gifte necessarie in these latter dayes, where al places & persons almost are ful of offence. It is to be obserued, that this propertie of loue is not only at variance with hastinesse that is so sone displeased & so easily offended, but also with that other extremitie, when a man is so ouerwhelmed with displeasure cõceiued, as that notwithstanding he burst not out into heate, yet he suffereth his affection towardes the man altogether to quench in him, ceasing any more to shewe forth the fruites of a louing heart. Therefore in fewe wordes to comprehende the nature of this propertie of loue, it is that good affection whiche passeth through vnkindenesse to vtter it selfe, and breaketh through displeasures to make it selfe knowen by louing deedes, being in verie deede the power & worke of God, & therfore able so strongly against such strong lets to preuaile. It is also said of this loue, ẏ it is Bountiful, a second note or effect to discerne it by. The word signifieth him ẏ is courteous gentle, and readie to pleasure an other, whiche is rather the cause of bountifulnesse, then bountifulnesse it selfe. For when the heart standeth so swetly affected, it cannot easily be letted from plentifull witnessing of the same, as occasion and abilitie will permit. That this is a propertie that cannot be sundered from loue, it doeth appeare in the loue and affection which parents beare vnto their children. How gentle are they to them, how ready to seeke the plesuring of them, how plentifull & liberall therin, which cõmeth wholy of a tender affection towards thẽ. This fruit of loue is fitly ioyned vnto the other: for when a man cannot only beare ẏ displeasures & vnkindnesse of men, but also is of a gentle and frank

Loue is boũtiful ready to pleasure and benefite the partie loued, hauing as it were a grace and facilitie therein, and therefore plentifull and aboundant in the dueties thereof.

frank disposition, redie to deserue wel of men, how can there be any thing more required? For his patient spirit wil not easily take offence at the euil dealings of others, & his milde affection wil as hardly vse euil dealing towards another. Therfore peace is soone purchased & long continued, where there is plentie & store of such affections. Euery man may see how hard a thing it is to finde either of these fruits of loue. For where is that man almost to be found, ý wil beare any vnkindnesse at the hands of another? Or where is that gentle disposition, that hath a grace & facilitie in readinesse to doe well vnto another? If any shall haue obteined the one, he thinketh it therfore almost an vnlawfull thing to request the other at his hands. For if he be a man ý can beare somewhat with ý vntowardnes of others, he taketh ý desert therof to be so great, as that it were not lawful to loke for any courteous dealing frō him, but to holde themselues wel satisfied with that other: so as euen that were to be vnthankful for it, if they did but seeme to require any thing to be added more to it. Likewise, if any be found of a gentle & readie affection to pleasure others, he thinketh his so doing, to carrie with it a dispensatiō and priuilege for his not bearing of vnkindnesse at the hands of others: so hard a thing is it to match these two together. But how hard soeuer it be to finde these two coupled together in any one, yet this is an assured trueth, that wheresouer loue is, there are apparent tokens of them bothe. There is both patience towards infirmities, & readinesse to deserue well of those how many soeuer we shall loue.

It is lamentable to consider, howe farre the dealings of men swarue from these properties. Euery man sayeth, he is in loue and charitie with all men: yet if he shall neuer so little be offended, he cannot be kept either frō plaine reuenging, or at the least

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from letting go all good lyking of the man. And as he cannot be kepte from reuenging, no more can he be dragged & haled to wel deſeruing of any: yet for all this perſuadeth he himſelfe, that all the loue and charitie that is required in a man, dwelleth plentifully in him: ſo vnſkilfully and vncharitably doe we iudge of loue and charitie: as if he loued a man, who were not prouoked by any affection boyling in him to hate, or at leaſt to miſlike him: whereas in very deed loue is a tender lyking conceiued of a man, and ſo greatly delighting and affecting of him, that it maketh him both meruellous apt and eaſie to doe whatſoeuer may pleaſure him, and alſo very harde by any greefe or diſpleaſure to let go the good liking that once he hath conceiued of him. The world knoweth not this affection, for it is the ſpeciall worke of Gods grace. It needeth no long ſpeach to declare that ỹ worlde is not acquainted with it: for euery man almoſt is careleſſe in offending other, ſo farre is he from this affection that is ſo ready to pleaſure: and euery man alſo is impatient of the leaſt diſpleaſure that may be offered from any other. This that hath beene ſpoken of the rareneſſe of this affection which we call loue, may not beget in vs a deſpaire to come by it, but a care earneſtly to ſeeke it where it it may and will be had, of ſo many as in the carefull deſire thereof ſhall multiplie their petitions & prayers to God for it. Whiche muſt be ſo much the more feruent and often, as this age hath moſte neede of it, and is furtheſt from acquaintance with it.

Loue is not enuious, for the man that loueth, taketh himſelfe to be as it were one and the ſame, with the party whome he loued, & therfore after a manner intituled to his prayſes.

This is alſo a note of loue to diſcerne it by, that it is not enuious. Loue (ſayeth the Apoſtle) enuieth not. This tender affection of loue that knitteth the hart of one vnto an other, is ſo farre from enuying the graces or gifts of God whatſoeuer in any other whome he loueth, that he wiſheth from his heart, ỹ they were more

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and better then they are. For tryall of the trueth herein, let vs consider of the affection of parentes towards their children: where we are sure that Nature hath planted loue, and therefore this note of not enuying whiche alwayes accompanieth it, cannot be wanting there. What parents were euer found that did enuie their children, bicause there were suche plentie or store of giftes in them? Nay, we see the plaine contrarie, that they are greately delighted to heare them praised of others for their giftes, and muche giuen to speake of their praise themselues: sometime thinking and affirming those giftes which they haue, to be more and greater, then in deede they are: nay, sometime imagining that to be in them in great measure, whereof in deede they neuer had any portion, no not the lest part: so farre are they from any enuying of them: for by loue they are so as it were made one, that the prayses of their children they take to be a part of their owne commendation, which willingly they would not lose.

So that hee doth wish his estate to be better then it is, and often times reporteth so of it, so farre is he from enuying of the same.

This loue doeth so ioyne together and vnite them, that there can nothing be taken from the one, but the other taketh him selfe to be maymed thereby: as if he had lost some limme or ioynt of his owne. For this affection maketh them to growe both into one: and who hath euer enuied the good or benefite that he receiued by some member of his owne bodie?

The scripture teacheth vs that we are all members of one body, and that wee haue oure parte of the profite that commeth by the giftes of others, through the meruellous working of God. What maddenesse therefore were it to enuie our owne commoditie? There can be no greater token of an hateful man, then is enuie: neither any playner proofe that we are diuers from the bodie of Christe, then to enuie the giftes of the members thereof.

There is greate diuersitie betweene loue and enuie, for he that loueth taketh himselfe to be benefited in the benefite of him whom he loueth: him selfe to be praised, in the praises of that man whome he liketh. The enuious man on the contrarie parte, thincketh that another man is not praised, but in the selfe same he is dispraised: that another cannot be profited, but that in the same he is hindered: and therfore stormeth when any thing is attributed to another, as if in that deede something had beene taken from himselfe. Thus in all things the enuious man dealeth as if he were a stranger from the other: the louing man as if he were not diuerse, but one with the other, and a very parte and member of the same. Let vs therefore keepe our selues farre from this enuie, the truest token that can be of the absence of charitie, and all true feare of God or fellowship with his members.

For the driuing away of enuie, we haue firste to deale with our hearts, to persuade them, (as the truth is indeed) that we haue our benefite and profit in their gifts, no lesse then the eye hath benefite from the foote, or the foote from the eye: which is brought to passe by the secreat and wonderfull working of God.

Secondarily, that we are of one bodie, and that therefore we are intituled after a manner to the prayses, commodities, or benefits that doe redound vnto them.

Thirdly, that the Lord is the author of this diuersitie in giftes, and that therfore the enuying of others for their giftes giuen vnto them, is in deede to picke a quarell with the Lord who hath giuen them, and to vtter our misliking of his distribution and disposing of matters among men. And how dangerous a thing it is to controll the Lorde, I leaue to them to consider of at their leasure. Last of all, to feede our affection herein, is to bring a continualll torment vppon vs. For when

when will there ceasse to be diuersitie of giftes in men? And if we be grieued when others haue that which we haue not, when shall we ceasse to be vered? Shall there not be this diuersitie vnto the end? Shall there be any time when all the bodie shall be but one member? Let vs not imagine that when we shall giue our heartes leaue to enuie some one, that this affection will dye when he is taken away, or when we shall haue preuailed against him: nay, it is made by that meanes so much the more stronger: and as for the occasion, it neuer dyeth.

For there shall be alwayes some that shall deserue, and iustly haue true prayse and estimation for some thing, which we haue not, and therefore cannot come to haue the praise of it for our selues. In deede the next way to haue the glorie of it, is by loue to be as one with the true owner thereof.

To encourage vs to this loue that driueth away enuie, let vs remember that in driuing it away we ioyne with the Lord, who hath thus appointed it. We approue his doinges as good: we acknowledge by thankfulnesse the commoditie that we haue of them: we rid our selues of an infinite and endelesse torment. To conclude this propertie of loue: it is requisite ỹ we often consider, how vnworthie we are of those benefites that we doe enioy, to learne, bothe to be contented with them, and to be thankfull to God for them, and to keepe vs in such thankfull remembrance thereof, as may make vs studious to walke worthie of them, to see so great goodnesse of God towards vs therin, as may keepe vs occupied in care, howe by duties we may aunswere them: alwayes taking heede, least we should become vnthankful, euen for the good which God did meane towards vs in those giftes, the possession whereof he hath giuen vnto others.

As loue is voyde of enuie, so is it reported here by the holy Ghoste that it is voyde of dealing insolently, frowardly, or stubbernely, (for so soundeth the worde:) and that it is not puffed vp with pride againste him whome he loueth. Moreouer, that it doeth no vncomely thing againste him, without hauing due regarde of the dignitie of the man, his degree, estate, or condition whatsoeuer.

Loue doth not boste it self it is not puffed vp, it disdaieth not, for loue conceiueth so highly of the thing loued, that it thinketh no seruice to be humble and dutifull inough to such deserts. And therefore it cannot deale proudly not frowardly with the partie loued, nether yet vnseemly, but so as the estate therof requireth, that is, tenderly, and as it were feelingly with their afflicted condition, not disdayning them in it, though neuer so miserable, neither yet dealing so roughly or carelesly, as doth little beseeme so pitifull a condition to be dealt withall.

These thinges are expressed in three wordes in the text, and may be expressed in these three wordes thus: that loue dealeth not frowardly, proudly, nor vncomely. These thinges doe I ioyne together in speaking of them, because they are of such affinitie one with another. Where true loue is, there the man who loueth is so persuaded of the excellencie of the other whome he loueth, and so rauished with the admiration of some one or other thing in him, that in his iudgement there is nothing, no not in himselfe like vnto it, or worthie of it: with the whiche he is so delighted, & in loue withall, that oftentimes he thinketh himselfe happie, if the submitting of himselfe to any seruice or paines for him, may be accepted of and taken in good worth at his handes. For the thing which he is in loue with all, appeareth so glorious in his eyes, that it darkeneth not onely some little thing in himselfe, but euen that whiche is the best in him, and that whiche before he made moste reckoning of; nowe being set by this whiche he is so enamoured with, appeareth scarse sufficiently worthie to serue it.

A true proofe of this nature, that it is in loue, may be taken from that prouerbe which is receiued among vs, which is, That loue and lordship can brooke no fellowship. For loue magnifieth that whiche it loueth so greatly, that it can suffer none to be fellowes with it at that worthinesse whiche it conceiueth thereof, but

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will haue all other wᵗ all submission to giue place therevnto. It was no doubt long tried experience ẏ brought this into a common speache, ꝑ we haue the tryall of it in the loue that we beare towards our selues. For our nature cannot like of such a praise, wherein others are thought as good as we, hauing equall commendation with vs. We estéeme it nothing, if we be not so magnified, as all others be put vnder vs, in that degrée and measure of commendation.

We sée it true also in that loue that the wicked man beareth vnto the harlot and wicked woman: when once loue is kindeled in his heart, he abaseth himselfe to all kinde of slauerie, forgetting euen the dignitie of a man in his subiection or rather slauerie vnto her: and all this commeth, because there is loue kindeled in his heart, the nature whereof is to holde a man in a wonderment at the dignitie and worthinesse thereof, euen so greatly, that all thinges in him selfe acknowledge subiection therevnto.

Therfore to applie this vnto the matter which we haue in hand: where loue is, there can be no frowarde and peruish dealing, no swelling and setting vp of him selfe, and his owne giftes against him whome he loueth, no vncomely or vnreuerent behauiour in speach, countenaunce, or déede, towards him, other then the place, worthinesse, or condition of the man requireth. For loue thinketh not that the thing loued is sufficiently aduaunced, vnlesse all other become therein abased. For as was said before, Loue and Lordshippe, will abide no fellowshippe. It is profitable to obserue the diuersitie of these thinges that loue driueth away. Sometimes a manne for wante of loue towardes another, dealeth frowardly and stubbernely with him: other sometunes a man shall discerne no insolent and crooked dealing, albeit there bée inwarde

swelling, and setting vppe of him selfe against him in his hearte and secreate thought. It may bee also that bothe those be lacking, and yet for all that, no loue reigning in him: which is perceiued hærein, that he doth not with reuerent estimation thereof, humbly acknowledge the graces and giftes of God in the partie loued, and himselfe also duetifully indebted therunto: or else that he entereth not into such a consideration of that estate that he is in, whereby he is moued to deale so reuerently or tenderly, as vnto that condition, (whether it be prosperous or miserable) or vnto that man, (whether he be strong or weak) by good right apperteineth. Which declareth plainely that he wanteth loue, whose propertie is to deale comely, either so hũbly as beseemeth those gifts and great graces of God, or else so tenderly as his afflicted condition doeth require. The crooked and crosse dealings, the hautie hearts declared by high lookes do plainely speake, that loue is a pilgrime among vs. But if the not reuerent submitting of our selues vnto the graces of God in another, and not dealing with those that be in necessitie and distresse so tenderly & lawfully, as vnto that person, those giftes, or that condition apperteineth, be added vnto these, in whome shall wee not finde one of these three reigning and bearing rule? So rare a gifte of God is loue, and so much lyeth hidd therein.

The opinion that commonly is receiued of loue, what it is, commeth no nærer vnto loue indeede, then doth blacke vnto white, or light vnto darknes: which thing to be true we shall easily discerne, if either wee looke vnto selfeloue, or into the naturall loue that parents doe beare vnto their children. For concerning this last point of not dealing vncomely, but obseruing with all reuerence the dignitie of the man: how plain-

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ly may we obserue this in selfeloue: That taketh it selfe then rightly regarded, when with reuerence and lowely submission it is honoured: and when a man so aduaunceth him, that he doeth with all lowlinesse put himselfe vnder him. For loue findeth such worthinesse and dignitie, as may, by good right, (in the iudgement of him that loueth) claime reuerence and submission therevnto.

The reasons to persuade vs to this humble reuerencing of the giftes of God in men by loue, and to forbeare frowarde dealings with them, pride and swelling against them, or vndutiful regard of them, are many, and those weightie. For firste of all, they are the giftes of God, and therefore he may not want his honour in them. Secondly, our giftes how good soeuer, are appointed to serue them, & the more we haue, the greater seruice is required at our hands: neither may their neglect of duetie towardes vs, be our discharge for want of duetie vnto them. Besides this, they haue giftes which we want. Moreouer, we doe not see their giftes so defaced and stayned with infirmities, as we doe wel knowe that ours are (if we knowe our selues:) which cannot but persuade vs more highly and reuerently to esteeme of them, then of our selues. For be it that we doe knowe great infirmitie in them, yet it is sure, that if we doe knowe our owne selues truly and throughly, we shal vnderstand y there is more lacke in our selues then we can charge them withall. For what we want in measure, we are sure to haue it in number. If they shall be infected with some one or fewe notorious offences, whiche we are free of, we are priuie to so great a number within our selues (howsoeuer we be short in the weight and measure of some sinne which they are infected withall) as will matche the heynousnesse of their offences.

This that hath bene said, that our giftes are by the Lord appointed to the seruice of our brethren, in consideration whereof they are our betters: that their giftes are not knowen vnto vs to be so defaced with sin, as we are sure ours are: is spoken to this end, that we should by those & such like considerations be drawen to honour the grace of God in them. For we muste see some great thing in them, before we shall in trueth behaue our selues reuerently, and not carelesly or vnseemely towardes them. He that loueth hath in him reuerence towards him whom he loueth, and is voide of this vncomelinesse, that knoweth not dignities, degrees, callings, giftes or conditions of life: which reuerence must partely arise of ý which we conceiue to be in them, which we must searche out, (rightly examining the worthinesse thereof,) that we may be forced to haue that loue, lyking, and estimation of him, which may driue vs from all stubberne, proude, and presumptuous dealing: yea from all vncomely and vnreuerent dealing towardes him, making his excellencie, to humble vs euen in that wherein we did most glorie. Thus muste we trauell with our heartes to finde out some great thing in him: for we can hardly bow vnto nothing, or by loue reuerence, but where we shall haue found some worthinesse and cause therof, yet if there be no great thing in the man, the Lords authoritie must step in, to obteine this loue towardes him, who hath appointed our giftes to serue those that haue neede of them.

Loue seeketh not her owne.

Loue is so occupied about the thing loued, that a mā may easily

Loue is also perceiued by this propertie, that, It seeketh not her owne thinges: This is set downe also in this place, as a token and sure marke of it: the meaning whereof is not ý loue letteth go all care & regard of it self, but that it is so careful of that which it liketh, that in regarde thereof, it is often negligent about it

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selfe, not inioying all the libertie, pleasure, or commoditie, that lawfully it might haue. A proofe of this may be had in parents, whom nature hath taught to loue their children: they seeke not wo how litle charges they might be discharged of them, in putting them off their hands to be apprentices of some occupatiõ, which may be done with small charges, and is very lawefull for them to doe, whereby also they them selues may be the better able to liue, as being with so little coste vnburthened of them. They inquire not thus with howe little charges they may be bestowed, but will straine them selues oftentimes aboue their abilitie, liuing very spareingly and hardly at home, to mainteine them at learning, or at some other thing likely to procure their preferment

discern in it, a neglect of priuate profite & pleasure oftentimes in respect of the regarde to that which is loued.

This is loue whiche seeketh not her owne things: whiche teacheth them to forgoe that pleasure or profite whiche lawfully they might inioy, to pleasure and profite their children whom they loue. This propertie of loue did Paule plainly declare, when ỹ he did not burthen the congregation as lawfully he might. By this propertie of loue it commeth to passe, that men hauing once learned what is lawefull, beginne to inquire then, whether that same be expedient to be done or otherwise, bicause notwithstanding that it be lawfull: yet loue will not doe it, vnlesse it be also expedient. By this it commeth to passe, that those whiche be strong, will not alwayes procede in the strength of their persuasion to doe accordingly, but forbeare their right to win the weake withall. This propertie of loue is lacking euery where. For almost all men will haue all their pleasures and al their profites, not forgoing any part thereof, although the Gospell and them selues doe heare much euill for it euery where.

1. Cor. 9. 15.

If we may once say it is lawfull, I may doe it by law, or, It is not forbidden, but permitted by the word, we neuer inquire further. This proueth manifestly that loue is not in vs, whiche seeketh not after all that it may, but is contented to depart from her owne right oftentimes, thereby to declare her affection to them whome she loueth: especially when the holding of her to her owne, is like to bring discredit vnto that which she loueth.

In pursuing our commodities or our pleasurs, we alwayes followe them, to the vttermoste of that whiche is lawfull: we driue our commodities as farre alwayes, as by any meanes may be accounted lawfull: and if at any time we be accused of hard dealing, we answere, It is a couenaunt: a plaine bargaine: true buying and selling: it is lawful: As if loue vnto the Gospell (if it were in vs) would not make vs sometimes to giue in, and relent of that we might demaund, to get credit therevnto, and to stop ý mouthes of the euill speaker and slaunderer, when we see that we cannot holde that, but that we must procure euill speech to our profession. Likewise, when we are charged with excessiue vsing of recreations, or apparell: forthwith we answere, Recreations are lawfull: apparell is lawfull: we may vse it. But loue seeketh not all that it may. When our profession is euill spoken of, the Gospel blamed to be a doctrine of libertie, shold not the loue therevnto make vs to seeke all ý we may, and beginne to inquire what is most conuenient to purchase glorie to God withall? When those whiche striue for maisteries are desireous to get the garlande, and haue a loue therevnto, they doe not sit downe to reckon howe many kindes of meates they may lawfully feede vppon, and yet be able to runne with some speede: but they consult howe nany

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they had nede to abstein from, that they may be likely to preuaile & get commendation by running. Thus hath loue taught them to defraud them selues of many swéet morsels, which lawfully they might take, to inioy but some corruptible thing. For loue séeketh not al it may, but forgoeth much of her right, for their plesure whom she so greatly liketh.

Miserable therefore are these times wherin so many goe further in pleasures and commodities, then by any lawefull meanes they may doe: and the better sort stand at ẏ staues end with God, not yelding one iote of those profites or pleasures that by any colour of lawefulnes they can lay claime vnto, notwithstanding his name (that is so euill spoken of for this obstinate vse of their libertie) doeth euen begge it at their hands, that they shoulde relent of their right, and some thing giue in vnto their God.

Where are they to be found whom the care of their brethren doeth so occupie, that it taketh them vp from some of their lawfull commodities, pleasures, & cares, to be occupied the more where their loue resteth? Loue is full of paines, where it loueth: therefore doeth the Apostle giue labour and labourousnesse vnto it, as the proper note to discerne it: whereunto accordeth that whiche is set downe here, that it is so much occupied where it loueth, that oftentimes it neglecteth it selfe. 1. Thes 1.3.

This propertie of loue, notably describeth idle and careless Pastors and Preachers of the worde: which so much séeke them selues, that they neglect their flock and charges: whereas if there were loue in déde towardes them, it woulde beget in them the care therof, euen with the neglect of them selues, in respect of the care and paines taken with them. This propertie muste euery man try him selfe by, in his calling whatsoeuer.

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For if the Lord shal accept of our dealings therein, it is meet and requisite that they be done in loue, whiche is full of seruice and paine towardes that whiche it loueth.

To relent of our right vnto God for his glorie, is no worke of supererogation which we are not bound vnto (as the Church of Rome hath taught,) but due debte. For we doe owe loue vnto GOD from the ground of our heart, and loue seeketh not al her owne, but oftentimes frankly and freely giueth of her right vnto God. Herein also we may discerne, that loue hath great thinges in it, that it mightily carrieth the affections to that whiche it loueth, and keepeth them occupied there, euen oftētimes to the neglect of it selfe.

The rarenesse of it, and the great measure that we shall see our selues come short thereof, must force vs to often and earnest prayer to God for it. Wherein it shall be profitable to remember, that this not seeking of our selues but the good of others, is in trueth the next way to benefite our selues. For as the hand whiche is occupied alwayes in giuing forth helpe to the mouth, or other partes of the body, doth in so doing prouide for it selfe and hath his nourishment, help, and health, of that which it hath giuen vnto the mouth: so by the especiall working of God it commeth to passe, that our benefite is inclosed in that which we bestow vppon another, and he becommeth the best husbande for him selfe, that is most employed according to his calling vpon other. This is a speciall worke we may see of Gods grace: for our nature is wholy giuen to attend vpon her selfe, litle regarding (so matters goe wel there) how it fareth with others abroade. Loue in like manner is knowen thus, that It is not prouoked vnto anger: it is not easily incensed, though wrong be offered vnto it.

For

For the heart is so knit by loue, that it can well beare many wrongs. This note, whereby loue is discerned differeth not muche from that propertie whiche was spoken of in the first place, saue that to speake properly, that is a meekenesse ioyned with doinges, and this with suffering. This hardnesse to be prouoked vnto anger, is procured by the help of that which followeth being another token of loue, that it thinketh not euil, or imputeth not euil. For in asmuch as it standeth not vpon the matter, examining the euill dealing that is in it, but by loue eyther altogether passeth ouer it, or else witeth and blameth some other thing for it, as a cause that moued the doer thereunto, and so remoueth it from him: therefore it cannot be incensed therewith or prouoked vnto anger. Parentes in dealing with their children do plainely proue, that loue wanteth this diligent considering, thinking vppon, or through examining of the euill of their children. For how many of their froward doings do they passe ouer, and not examine at all? In howe many thinges whiche they see to bee offences in them, doe they notwithstanding put ouer the whole blame thereof, to some one thing or other? As, that their frowardnesse commeth for lacke of sleepe, or want of meate, &c. For loue cannot flye into ỹ euill, to be musing and thinking much vpon it, diligently examining the wickednesse how great it is that doeth appeare in it: loue cannot stand vpon it, to gather together the coniectures that may be had of great euill to be in it. Hereby it appeareth that loue is far from suspicion of euill, where there is no apparent token thereof, seeing it passeth with suche spæde, and turneth the thoughts so soone from musing vppon and examining sœne and knowne euils, in those whome it loueth.

Loue is not prouoked vnto anger, for being so surely knit vnto the thing loued, as in dede it is, how can it but suffer many wrongs before it shalbe stirred against that that is so deare vnto it.

Loue thinketh not euil or imputeth not euil, but either will not take knowledge at all of the ill dealing of him whom he loueth, or else blame some other thing for it, as the cause that moued him thervnto.

It

Loue reioyceth not in iniquitie but reioyceth in the trueth.

Loue reioyceth nether in the doings of him that is loued whiche be not ſincere and ſound, ſo as he may haue honour and good report for them, neither yet in the dealings of him ſelfe or other towardes him that may iuſtly be charged with the want of good and ſincere deling, but contrariwiſe delighteth in his own and others their well dealing with him that he loueth.

It is alſo incident vnto loue as a true marke to diſcerne it by, Not to reioyce in iniquitie, but to reioyce in the trueth. So doth the holy Ghoſt report of it in this place. The Trueth, wherin he that loueth is ſaid to reioyce, ſignifieth true & ſincere dealing, according to the vſuall ſpeeche of the Scripture: which may alſo be vnderſtode, in that it is ſet here againſt iniquitie or vnrighteouſneſſe, as being contrarie therevnto. This propertie of Not reioycing in iniquitie, is very fitly ioyned vnto the former. For in that it was ſaid not to thinke euill, but friendly not to impute it, it might be thought that loue had a delight in the euill dealing of him whom he loueth: therefore is this added, that it reioyceth not in his euill dealing and vnrighteouſneſſe. For theſe may well ſtande together: not to ſearche into euill thinges to withdrawe his affection from the offender therein, and yet for all that to be greeued that the thing is done. For he well vnderſtandeth, that that whiche is done vnrighteouſly can not but turne to his diſcredite and reproch, which he would be loath ſhoulde happen vnto him whom he ſo tenderly loueth. The moſt wicked man that liueth, woulde be loath that the man whom he loueth ſhould doe any thing, whiche (in his iudgement) coulde not but bring harme or hurt vnto him: and when any ſuch thing eſcapeth him, he is greeued and vexed at it. If it be ſaide againſt the trueth of this, that when one wicked man loueth an other, yet he will reioyce at many thinges done wickedly and vniuſtly by him whom he loueth: To that it may be anſwered, that he (according to ꝑ blindnes & hardnes of his hart) thinketh not that his ſuch deling wil any way turne to his hurt or diſcredite: but thinketh rather that it will worke his credite, among thoſe men that he vſeth to make account

count of: as for feare of punishment from GOD a-gainst him, that is farre out of sight. Herevpon it is plaine, that perfect loue is not to be founde but among the godly: for all other through blindnesse and hardnesse of heart reioyce at many thinges done by those whom they loue, whiche are sincere and righte-ous: and therefore must turne to their hurt, from the handes of the Lorde: whiche yet they doe not so much as once surmise, bicause their iudgement of thinges is not according to the worde of God. Here falleth downe that great piller of Poperie whiche cryeth with open mouth, for loue and vnitie, and yet smo-thereth trueth, righteousnesse, and sinceritie, reioyce-ing and triumphing in that which the trueth & righ-teousnesse of God set downe in his worde, vtterly con-demneth.

Here also is condemned that dannable secte whiche termeth it selfe the Familie of loue, who vpholding their loue like vnto the Papists, are cleane gone from the trueth and righteousues of God appro-ued by his worde, vnto a righteousnesse approued by the reuelation of their owne spirite, making the worde of God the plainesong whiche their spirite may descant vpon, as seemeth good vnto it selfe: but alwayes so, that there be no melodie but from their owne mouth. For they will haue the word to haue no soundnesse nor certeintie in it selfe.

Hereby is all the friendshippe of the wicked con-demned, who will haue no long liking of any, but such as will ioy with them in their wickednesse: for they will not holde friendshippe with them that will not lende them the credit of their countenaunce, and if nede be of their othe also, to helpe out euill causes withall.

withal. Here also are all these detected of want of loue, who publishe abroade the infirmities of their brethren to those, to whome in no consideration it is behouefull to be knowne.

Loue reioyceth not in iniquitie, nor in the vnrighteous or not sincere dealing of him whome he loueth, nor in the vnrighteous or not sincere dealing of others towardes him. For the loue whiche he beareth towards him, forceth him to mislike of al annoyance and wrong, that happeneth vnto him. And because of this, he cannot but with griefe heare of any wrong or hard measure offered him: so farre is he himselfe from dealing euill or hardly with him. Loue reioyceth not in iniquitie, but it reioyceth or ioyeth together with him at the trueth, or sinceritie, and vprightnes of his dealing: because that wil turne to his good, and haue approbation and allowaunce euen from men. Loue solaceth it selfe in the commendable doinges of him whome it loueth, and the man that loueth, taketh pleasure in the well doing of him whome he loueth. Therefore, if there be true loue in vs, we must not only not enuie the good doinges of our brethren, but we must acquainte our heartes to ioy with them in their good doing, and good report for the same.

It is a good degree of profiting to haue driuen away enuie: but we must proceede further, to ioy with him in his well doing, and deserued commendation for the same. For men deale well with him, when they shall iustifie his sinceritie by their talke & speach: whiche if our heart repine at, nay, if it doe not ioy at it, that plainely bewraieth want of loue to be in vs towards them.

When we shall come once to this, to ioy in heart

at

at their vprighte dealing, that their good dealing shall be the comforte of our hearte, we shall not be able to denie them any help that is in vs of counsell or admonition, ỹ may either encourage them to good, or withdrawe them from that which is euill, nay, we shalbe readie to offer it vnasked for: especially, when we shal perceiue some nede therof.

These thinges which are in the last place attributed vnto loue, as that It suffereth all things: it beleeueth all things: hopeth all things: endureth all things: doe declare, that a louing man is of a verie patient spirite towarde his brother euen in his infirmities, and that he layeth his handes softely vpon the soares of him whome he loueth, and desireth to haue them healed, hauing a great burthen of griefe vppon him selfe for them, which notwithstanding loue teacheth him to go vnder and to abide, and not deintily or impatiently & roughly with spede to cast it off.

Loue suffereth al things beleeueth all things, hopeth al things &c.

Loue hath a burden vpon him of the wants and infirmities of him whom he loueth, which he doth goe vnder, beleuing and hoping to see them redressed.

Likewise it is declared here, that loue is of a good and easie disposition, to beleeue and hope well of him whome he loueth. We may not thinke when it is said that Loue beleeueth all things, and endureth all things, that loue wanteth all iudgement to discerne: but the meaning of the holy Ghost is by that vniuersall note, to declare howe much they are inclined that way, and how easily induced therevnto, when there is any good matter to moue them therein. As for that lightnesse in beleeuing, that commeth for want of witt and iudgement, it is easily discerned from that which proceedeth of charitie and loue.

we are to trie our affections towardes the things commaunded vs of God & our actions and deeds both toward him and our brethren by these properties which are alwayes founde in some measure

When wee shall haue tryed truely our dealinges towardes God, our dealinges towards our neighboures, and our dealinges in our seuerall callinges, by these affections whiche are reported by the holy Ghoste to be in loue, it will appeare, that to bee a

where loue is, which be to passe through offences & lets, to witnes good will to the thing loued, to be plentiful & bountifull in the duties of loue, to be humbly subiect to al the seruice & duties therof, to be negligent sometimes about his owne matters in attending vppon that that is loued, to reioyce when his dealings are good & sincere toward the thing loued, & to be grieued when throughe infirmitie he bewrayeth the contrarie, to suffer with the thing loued, assuredly beleeuing to see the condition therof bettered.

Christian is a rare matter, a mightie, rare, and especiall worke of God. Nowe let vs pray, &c.

The xiii. Lecture vpon the thirde Chapter to the Galathians, and tenth verse.

10 As manie as are of the workes of the lawe, are vnder the curse: for it is written, Cursed is euerie man that continueth not in all things, which are written in the booke of the law, to doe them.

HAuing learned what things are to be don of vs, and in what maner they are to be done, it remaineth to consider, whether any man can doe all these good deeds that are commaunded by the lawe of God, in that fourme & maner that he hath commaunded, that is, from the grounde of a louing heart. Which must be discerned to haue ỹ tender affection of loue in it, by these properties which neuer are wanting where loue is to be founde, according as of late it was proued vnto vs. The Scripture is plaine in this matter, that no man can fulfill the lawe. In the Epistle to the Galathians, the Apostle affirmeth all those to be curs-

Gal. 3.10.

sed,

ſed, that claime righteouſneſſe for the workes of the lawe which they haue done: and he vſeth this reaſon to proue that al ſuch are vnder the curſſe: For it is written, (ſaith he) Curſſed is euerie man that continueth not in all things which are written in the booke of the lawe, to do them: taking it for an vndoubted trueth, that no man continueth in doing all thoſe thinges. This reaſon is no reaſon, if the Church of Rome may be beléeued. It is no reaſon with them, to ſay, Euerie man is curſſed that hopeth for ſaluation from the workes of the law done by him, becauſe the lawe curſeth him that continueth not in all duties of the lawe to doe them. For they ſay, that a man may continue in all things that are commaunded him in the lawe, to doe them, in that they ſay, A man may fulfill the lawe. And if a man may continue in doing all things that are commaunded, then is he frée from the curſſe of the lawe: becauſe the lawe curſſeth none, but ſuche as continue not in the fulfilling of all thinges in it.

No man can continue in doing all things that ar written in the booke of the lawe, and therfore no man can claime righteouſnes by his works: for it is written, curſſed is he that continueth not in all things, written in the booke of the lawe to doe them.

But the holy Ghoſt taketh this, as graunted of all men, that there is no man that cõtinueth in all things that are written in the booke of the lawe to doe them: and therefore thinketh, that he hath ſufficiently proued, that which he affirmed, that all men, who lay claime to righteouſneſſe by the works of the law, are accurſſed.

The Apoſtle affirmeth euerie man to be accurſſed that ſéeketh for righteouſneſſe from the lawe: becauſe the lawe dealeth ſo ſtrictly and hardly with man, that it curſſeth euerie man who continueth not in doing al the things commaunded in it: which the Apoſtle taketh to be impoſſible, & therupon is boulde to affirme, all men to lye vnder the curſſe of the lawe, for not hauing continued in all the dueties thereof.

But the Church of Rome acquiteth them of that curse, affirming plainely, that a man may kéepe the lawe, & continue in all the dueties thereof, for want whereof and for none other cause the Apostle did lay the curse vppon euerie man. It may not bee omitted, that there is such contrarietie of iudgement betwéene the doctrine of the Apostle, and the doctrine of the Churche of Rome, that the Apostle shoulde take this as granted, that no man can cõtinue in all things commaunded in the lawe, and therefore all men to be accursed: and they of that Church to holde it as a receiued doctrine and approued of them all, that a man may continue in all the workes of the lawe, and fulfill and kéep the lawe: in so much as they are not ashamed to pronounce him to bée accursed, who shall hold, that the lawe doth lay any impossible thing vppon vs.

The Apostle doth take it to be so plaine, that no man can kéepe the lawe, that he will not bestowe any paines in the proofe thereof. The Church of Rome taketh it to be so plaine, that a man may kéepe the law, that they do accurse him, whosoeuer shal hold the contrarie. But it behoueth vs to rest in the doctrine of the holy Ghost, which therefore holdeth all men accursed that sticke vnto the righteousnesse of workes, because no man can do all those works to the which righteousnesse and life is promised. And righteousnesse is promised, not vnto him that shall doe some fewe works, but vnto him that shall haue done all that are written in the booke of the lawe. Neither yet vnto him that for a greate time shall haue done all, but vnto him that shall haue continued from the beginning, vnto the end of his life, in doing al the works that are commaunded in the lawe.

Whereby it appeareth, that ỹ man who shal offend

but

but in one thing forbidden in the lawe, is in so doing shut out from all holde and hope of righteousnesse thereby. For he is holden accursed by the lawe, that continueth not in all things that are written in the boke of the lawe to doe them. The lawe doth offer vs wages for our worke, but so, that it refuseth to pay any penie, but vnto him that shall bring all his worke finished and done: because the couenant was so: and the lawe dealeth by indenture and couenant and not otherwise. He shal not want hyre for his labour, that shall haue done his whole taske, and all that was set and appointed him for to doe. For the Lorde did couenaunt with vs for accomplishment of those workes, that were agréed vpon and set downe in the law, that when we shoulde haue perfourmed that obedience, it might be lawfull for vs, to claime our wages: which is, that he that doth them, shall liue in them. But if we should come with our worke halfe done and halfe vndone, or any (euen the least parte) vndone, the law sendeth vs away without wages: letting vs se the condition of the obligation, which is, that he standeth accursed, without all hope of hire from the lawe, that shall not continue to doe all things that are commanded. For the lawe will not go one iot from couenaunt. In déede it will kéepe couenant with vs, if we kéepe couenant with it, and bring our whole worke accomplished according to the indenture. If a man shoulde for tenne, twentie, or fourtie yeare, or if it were possible that from his infancy vnto his dying day, he should haue bene a painefull workeman to the lawe, doeing all the workes thereof truely and without blame, and yet slippe in one thing, if but in one thought, euen vpon his dying day, he doth therein forfait his obligation, wherein he standeth bounde for continuing in all the workes of the lawe vnto the end. Cursed is he Gal. 3. 12.

The good worke that we haue done or shal do, can not satisfie for our euill workes, because that if a man shoulde continue vnto the end of his life in well doing, he should do no more then he is bound vnto by the commaundement of God. where is then that ouerplus that should aunswere for his sinnes, when all that he can doe is due debt? Gal. 3. 10.

(saith the lawe) that continueth not. And as was said before, the lawe dealeth not but by indenture, & therefore loketh for and will haue the benefite of the obligation and the forfaiture of the bonde at our handes. If it shall be said that the good workes that we haue done shall discharge vs of the euill that we haue done, that aunswere will not be taken: there is no reason in it, nor lawe for it. For when we are bounde to doe those workes (which we say will discharge vs from the euil works that we haue done) and more then they be, (for we are bound to doe all, and it is due debt of our part) howe commeth it to passe, by what righte or reason, that part of payment of one summe which is due debt from vs, shoulde not onely discharge that whole debt, (it being but a parte thereof,) but also shoulde discharge vs of an other bonde, wherein wee stande bounde for the payment of an other summe of money?

We stande bounde not onely to doe well, but also to abstaine from doing euill. The discharge of one bonde (if it were fully discharged) coulde doe no more, but free vs from the daunger of that: it cannot acquite vs of the other bonde, wherein we stande other wayes charged. To apply it to our purpose, the bonde wherein we stand charged for doing well, being in some part answered, cannot cancell the other obligation wherein we stand bound to abstaine from euill.

There is no man that hath an other bound vnto him in two seuerall obligations, for two seueral summes of money, that will by and by after that one is discharged, take the other by that payment to be as good as cancelled: there is in it neitheir law, right, nor reason.

Much lesse will any man be so foolish, as when but some parte of the one shall be payde, to imagine that then

then he muſt giue ouer, not onely the clayme of the other parte yet behinde, but alſo the whole debte of that bonde, whiche in no parte hath béene diſcharged.

Theſe thinges being conſidered, we ſhalbe forced to ſay with the Apoſtle, So many as ſticke vnto the workes of the law, are vnder the curſſe. For it is written, Curſſed is euerie man that continueth not in all things which are written in the booke of the lawe to do them.

If any man ſhall thinke with him ſelfe, that this reaſon is not ſufficient to proue all accurſſed, becauſe euerie one that doth not continue is accurſſed, imagining that a man may continue in all things: let him examine himſelfe by euerie commaundement in euerie ſeuerall dutie thereof: adding thervnto the properties of loue, and conſidering whether his affection may be proued by thoſe effectes, to beare loue vnto the lawe and the duties of the lawe, or otherwiſe ioyning with all, his countenaunce in euerie thing, euen in the thoughtes of his hearte: and then, no doubt, it wil be manifeſt vnto himſelfe, that he is farre from that righteouſneſſe which the lawe requireth, and he by it is bound to perfourme. He ſhall then ſée, that he himſelfe is farre ſhorte of that number of workes which haue promiſe of life made vnto the workers thereof, when they ſhal haue accompliſhed thoſe workes in that number of déedes, and that louing maner of doing, which the Lorde requireth: eſpecially if that prouiſo be remembred, that there muſt be continuance without interruption, both in the déeds and maner of doing, euen vnto the end.

Moreouer, the puniſhments in this world whiche the godlieſt that euer liued haue not béene altogether

frée from, declare that no man kepeth the lawe. For the law doth not onely promise frédome from punishmentes, but also plentie of all maner of blessinges in the fruite of our bodie, in the fruite of our ground, in the increase of our kyne, cattel, flocks of shæpe, in our comming in, in our going out, in all that we take in hande, in causing all that rise vp against vs to fall before our face, &c. But the godliest man that euer liued was neuer frée from all those punishments that there
Deut.28. are appointed for the transgressours of the lawe, nor yet blessed with all those blessings in all things which are promised to them that kéepe the lawe, & therevpō we may safely conclude, that ỳ godliest man that euer liued did neuer fulfill the lawe. For then surely the Lorde woulde haue stode stedfast to his promise, both to haue procured al these blessings promised vnto him and also to haue kepte euerie parte of those punishments from him, whiche are appoynted for the transgressours of the commaundements of God.

Rom.1.18. In this maner doth the Apostle prone, that righteousnes commeth by the mercies of God taken hold on by fayth, because the wrath of God is reuealed from heauen, against all vnrighteousnesse and vngodlines of men, withholding the trueth in vnrighteousnesse: proceéding to the punishment of the Gentiles, to declare what did befall them, declaring also as concerning the Iewes, that the name of God was euill spoken of for them, that calamitie was in their wayes, & that they had not knowne the way of peace, taking his ground from the punishmentes that light vppon them, to proue that they did hold the truth in vnrighteousnesse, that their obedience did not aunswere vnto their knowledge which they had of GOD, that they could claime nothing in respect of their déedes, which the Lord from heauen had reproued, by punishments

brought

brought in vppon them. And therefore he doth strengthen his former affirmation, that the iust man shall liue by faith, which was his purpose to proue vnto them, and vnto the which end hee directeth all his speach in those foure chapters.

In like manner the Apostle proueth to the Romanes, that all men had sinne, (euen children ỹ did neuer committe any actuall offence,) because death (which is the punishment of sinne) did take hold vpõ all. This one punishment therefore, if there were no other, may suffice to proue, that no man euer did keepe the lawe, because death which is a punishment for transgressing the lawe doth seaze vppon all men, of what estate, degrée, or yeares soeuer. Rom. 5. 12. 14

It is the reason of the Apostle in that place, that because all had sinned, therefore death came vpon all: prouing by the dealing of God against man in punishing of him, ỹ man had dealt against God, in transgressing of his lawe and commandements: nay, proouing (which is yet more,) that because GOD punished all men, therefore euery man hath offended against him in transgressing his lawes and commandements: so that there is no man that can say he hath or doth fulfill the lawe.

For if it might in trueth be vttered of any man, that he were able to fulfill the lawe, it might in like manner as truely be affirmed and hoped for, that the same man shoulde neuer dye or chaunge this corruptible estate. Wherefore then serueth the lawe? May it stand with the righteousnes of God to commaunde any thing that we cannot do? Or to make promises of life, for the keeping and obseruing of that, which he knewe assuredly we could not performe?

First, that the Lorde mighte righteously require that kinde of obedience at our handes, though it were

not possible for vs to performe it, may be proued hereby: because wee should haue had power to haue performed it, if we had continued in that estate that he had left vs in.

Our sinne therfore and weakenesse by the meane of sinne which is our owne offence, cannot nowe make that vnrighteous in GOD, which before was righteous. Our vnrighteousnesse and sinne can not make vs lesse indebted vnto GOD then before we were.

Is it not blasphemie to saye, that because we had offended more, therefore the iustice of God should bee lesse then before it had beene? Wee confesse it was iust before the fall of man to require all these duties at our handes, because he had giuen vs power and ability, to bee able to performe them. And can oure sinne so pull in the iustice of GOD, that nowe it shall no longer bee lawfull for him to keepe the same rule of equitie whiche hee did obserue before?

Moreouer, who can let the Lorde who is indebted vnto no man, to promise eternall life vnder what dedes or couenauntes soeuer seeme good vnto him? Shall it be vnlawfull for a man who hath some portion of lande to sell, to saye vnto a poore man, (who is not able to giue halfe so muche as he doth offer to sell it for, and as it is worth in deede,) Thus muche I meane to haue for it of him whosoeuer shall inioy it? Is it vnlawfull thus to price it, because the poore man is not worth so much as will purchase it? Doth his pouertie make the land of lesse value, eyther else make it vnlawfull for him to require any thing like as the goodnesse of the grounde doeth deserue? No man will thincke this to haue any equitie or righte in it.

The reason why the Lord hath promised life vnto vs for doing that which he

No

No more surely hath this other: that our pouertie and want should make it vnlawfull for the Lorde to esteeme the treasures of his kingdome aboue all the obedience that wee can performe, and to sett them at a greater price then this pouertie and want that we are in, shall euer be able to reache vnto.

If it bee further demaunded, what meaning the Lorde had in promising life vnto vs, for doing of that which he knewe we neuer could performe and bring to passe, it is to be aunswered: that the Lorde did it, to let vs (who are so well persuaded (by nature) of our owne abilitie) see clearely into our pouertie and want, howe great it is: that wee might haue true triall within our selues, howe greatly we are beholden vnto the free mercies of GOD in Iesus Christ: When wee shall haue seene plainly by the lawe, how vnable we are to performe that there is required to bee done, of so many as hope for wages, by reason of their worke, and that if wee will lay claime to the mercies of GOD for our workes, wee remaine accursed for euery sinne and offence against the lawe committed by vs: because it is the written sentence of the lawe, that Hee is cursed that continueth not in all thinges that are written in the booke of the lawe to doe them: Then not from the bare speeche of our mouth, but from the true triall of our hearte, wee are sente to the mercies of GOD alone, to sticke wholy vnto them, acknowledging all our goodnesse to proceede from thence alone, and are compelled by the sense and feeling of oure owne wantes (made knowen vnto vs by the lawe,) to let passe all that opinion of oure owne woorkes, whiche wee before were so well persuaded of.

knewe we neuer could performe, was to let vs see our owne inabilitie, pouertie and insufficiencie to saue our selues, that from the sight thereof, we might be led to the death of Christ, to see the great fruit and benefite thereof for the persuasion of our owne abilitie to worke our owne saluation at the least in some parte is so strongly setled in our corrupt harts that we should neuer let it goe, if so cleare a glasse as is this lawe of our God should not let vs see the contrarie most apparently.

As if

as if some impotent and lame child, that were in deed able to do nothing towards the earning of his liuing, (being chargable to his father, not only for him self, but also for one that should giue attendaunce vnto him) should in the foolish persuasion of some trifling worke that he doeth, persuade him selfe that he is so farre from charging his father, that he is become verie helpfull vnto him, bringing in a great portion of that whereby his father & the whole familie is mainteined: wherevppon the father setteth him to some woorke, promising to giue him wages for it, as hee doth vnto day labouring men, that the ouerplus of his charges may redound to his owne profite alone: When the foolishe impotent childe seeth by good experience, that he is not able to do any thing to the maintenaunce of his liuing, then he is forced to acknowledge his fathers liberalitie, and to confesse his vndeserued goodnesse towardes him, which before he made no reckoning of, pleasing him selfe in the foolish persuasion of his owne earning, vntill by good tryall it hath beene proued vnto him to be nothing.

In like manner the Lorde our God, willing that we should take our selues, as we are in deed, beholden to his mercie, and onely cleaue to that, is constrayned to bring vs from this foolish persuasion of our deseruings and earninges by our owne woorkes, (the persuasion whereof keepeth vs from magnifying of his mercies as we are bound:) and to set vs to woork for wages, appointing vs hyre for labour, and wages for a certeine number of woorkes: wherein, when we shal haue taken triall of our own insufficiencie to mainteine our selues, we shalbe forced to laye holde of his alone mercies, and in true humilitie acknowledge the benefite thereof, which was a principall end that the Lorde did loke at, in loading vs with

that

that so great labour of the lawe, and exacting a continuaunce in euery worke thereof, so streightly at our handes.

For the promise to be receiued to mercie in the merites of Christe alone, was made foure hundreth yeares and more before the lawe, which came in to driue vs by due experience of our selues, to sticke wholy vnto the bountie of that his mercie: whiche thing to be so, the Apostle proueth by the nature of the lawe that was giuen.

For such a lawe was giuen as (by meanes of our weakenesse) could not giue life. And therefore sure it is, that the Lord meant not that wee shoulde looke for happinesse from the lawe and the obedience thereof, but wholye from the mercies of GOD in Christe.

If there had beene a lawe giuen (sayeth the Apostle) which could haue giuen life, surely righteousnes should haue bene by the lawe: But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue. Wherefore the lawe was our schoolemaister to bring vs to Christe, that wee might be made righteous by faith. Gal. 3. 21. 22. 24.

The Apostle sayeth, that if there had bene giuen such a lawe as could haue giuen life, righteousnesse should haue come by the lawe.

Sure it is, that the want which was in the lawe to giue life, was not in it selfe: for it did promise life vnto them that kept it, which promise made by the Lorde to the keepers of the lawe, it were blasphemie once to imagine that he would not, or could not performe. Therefore the want that is in the lawe to giue life, cōmeth wholy of our infirmitie: by reason of the weakenesse that is in flesh and bloude, as it

is

Rom. 8. 3. is writen to the Romanes: That That which was impossible to the Lawe, in as much as it was weake, because of the flesh, God sending his owne sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh.

Greate is the opinion that flesh and bloud hath of it selfe, when the Lorde is constrained to bring a looking glasse of his lawe for vs, before wee can bee brought to iudge rightly of our selues.

Greate is the credite of our owne deseruing and earning by our well doing, when the Lorde to pull vs from it, is forced to put vs to the triall of an impossible worke. Hardly are we brought from the opinion of our owne wealthie estate, when the Lorde cannot be beléeued of vs, telling vs the contrarie: before he hath laide before vs in his accounting booke, our seuerall parcels of debte.

A Christian therefore is taught by the ende that God had in giuing of his lawe, to learne howe hard a thing it is to lay downe all liking of him selfe, and opinion of well deseruing for his déedes, in as much as the Lorde is driuen to reckon with vs particularly, and proue vnto vs by plaine euidence that we are worsse then nothing, before wée can bee made to let goe the opinion that wée haue once conceiued of oure owen good estate. Therfore, whosoeuer meneth to depende truly vpon God, must by the often sight of him selfe in the lawe, be weyned from the opinion of his owne doings, while that in séeing his deformities so much in euery part (by meanes of the sundrie and seuerall dueties that are commaunded,) he be compelled by good triall to acknowledge the benefite of Christes bloud, whereby they are wiped away. For it is the true triall of oure selues, that maketh Christe to be of any reckoning with vs. It is the true

mislyking of our selues that causeth vs to like of him. How necessarie then is it for vs, not only to acknowledge a kinde of debte, but to see the seuerall parcels thereof in euery commaundement growing to such a great summe, as should offer iust occasion to thinke highly of him, who hath brought vs a free discharge, for these so many and sundrie billes of debt.

Let vs learne then often to go vnto the counting booke of our God: to see in euery commaundement the greate debte that wee are drawen into, that we may haue occasion knowen to our selues to be verie great, why we should wholy betake vs to the mercies of our GOD. It falleth out often times, that a man who is deepely in debte, for want of earnest consideration had of the seuerall summes and parcels of the same, may take it to be no greate benefite to be discharged thereof: but when the particulars be summed and brought in, and the whole thereof appeareth to be a greate matter to discharge, he beginneth to chaunge his minde, and to take him for a speciall friend that would offer to aunswere it: Euen so it commeth to passe with vs, while in generall woordes of course we confesse our selues to be sinners, and therefore indebted vnto God, but yet neuer truely consider by true triall of oure selues in euery commaundement, what the particulars are whereof the generall ariseth so great. We make no great account of the mercies brought by Christe, for the discharge thereof, because the greatnesse of the debte and daunger, for want of summing ỳ particulars, is not truely knowen nor rightly considered of: which is the thing that maketh a right reckoning both of our own want, and also of his worthinesse, in releasing vs from so great daunger and debte.

By

By this we may cléerely perceiue, that so many as shall not often looke to their liues by the lawe, doe neyther knowe what wretchednesse is in them selues, nor yet what mercie is in Christ. For being ignorant of the seuerall parcels, they doe iudge amisse of the whole, and therefore of the greatnesse of that benefite that hath discharged all. Those men that are not acquainted with the often sight of their seuerall sinnes by the lawe and commaundements, may fitly be compared to a man that hath some sore in his bodie, which he discerneth by some litle hole appearing in the skinne, yet so as he maketh nothing of it, neither thinketh it to be any great benefite to be cured thereof: for it appeareth to him to be verie little, by reason of the small quantitie of skinne that is broken: but after that it béeing searched and lanced, there is knowen to be so much dead flesh about it, as (being taken out) maketh the hole tenne times greater then before: then he beginneth to thinke what daunger he is in for the decaye of his whole bodie, if that parte be not well healed, and therefore taketh it for a great and singular benefite to be cured thereof, which before he did nothing at all estéeme.

No lesse necessarie is it for vs by searching into our seuerall corruptions in euery commaundement, to cut away the dead flesh of carelesnesse, good lyking of our estate, or at the least, of finding no great lacke in it, which hindereth the true enterteining of the frée mercies of Christ.

For it is the burthen that we féele of sinne by the lawe, which maketh grace swéete and acceptable vnto vs: and they that be loaden with the weight of sinne, bee those whome the Lorde hath promised to ease, as it is written in Matthewe: Come vnto mee all ye that are wearie and loaden, and I will ease you. Matt.11.28.

For

For they that do not well perceiue in what a miserable condition they should be without him, can neuer rightly estéeme of him.

One contrarie maketh an other better knowen. Libertie is neuer so swéete, as when it commeth immediately after bondage. One day of libertie is more made of, while the burthen of bondage is freshe in memorie, then two dayes are after, when there is no remembraunce left of the former condition. It is miserie that maketh a right account of mercie. It is miserie that maketh mercie to be mercie. The lawe must let vs sée our miserie, that wee may haue right regard of mercie. If it were so expedient for Paule to haue the messinger of Sathan to buffet him, least he should be exalted out of measure for the aboundance of Gods gifts, that praying often that it might depart from him, hee could not bee heard to haue it taken cleane awaye, as appeareth to the Corinthians, how necessarie is it for vs, that are in much more daunger then he, to be exalted with the liking of our selues, to be kept humble with the continuall sight of our infirmities in the lawe, that we exalt not our selues against the frée grace of our God? 1. Cor. 12. 7. 8

In the booke of Job it appeareth, that the Lord, to hyde the pride of man, bringeth him into some one great affliction or other, and that sundrie times. For there it is saide, that God will worke thus twise or thrise with a man, that he may turne backe his soule from the pit. For these are the wordes of the texte in that place. Iob. 33. 16. 17. Iob. 33. 29.

This doctrine vtterly ouerthroweth them, that rest in their workes: loking for righteousnesse and iustification, from their owne deseruings and good déedes, because they haue kepte the lawe of GOD in their owne opinion, and therefore may iustly laye

claime to eternall life for those their good dedes.

This doctrine also condemneth all secure men, that haue no sense of sinne: For the lawe should so lay open vnto vs the soares of our sinnes, that the verie sight thereof might sende vs to Christ. For the end of it is so to charge vs with our owne wofull estate, that we may be driuen to giue ouer ẏ strongest holde that we haue, which is the opinion of our selues, and fortifie our selues in Christe and in his mercies alone. It is the greatest worke of the Lorde to winne this holde at our handes: yet if we remaine in it, we are but dead men and cast awaye euery one of vs. The Lorde therefore meaning to hyde vs in his mercies, and there to make a sure & safe harborough for vs, doeth shote off this warning peece of the lawe, so to shake this ruinous holde of our owne good dedes, that wee seeing in deede the weakenesse thereof, may take vs to his mercies alone: a holde that will holde in deede.

The practise of Sathan by the Lawe, is in extremities: for eyther hee woulde driue vs to despaire thereby, or else touche vs not at all therewith. But we are learned out of the worde of God, that the office of the lawe is to ioyne vs to Christ: and to kepe vs from both these rockes of securitie and despaire, which are two daungerous rockes, and therefore needefull for all men to take heede of, in this voyage of Christianitie. For eyther of them bothe, doeth threaten to make shipwracke of our saluation.

Let vs therefore require of the lawe to doe that which vnto it apperteineth: that it woulde so let vs see our selues, that we be no longer careleſſe of our estate: which must needes be, vntill that warning peece haue awakened vs & scared vs out of our selues. But if it shal presume to deale further with vs to driue

driue vs to despaire, remember ỳ that is more then it hath in commission: for the law is charged with no more saue this: so to humble vs, that Christe may receiue vs. For as an euill bodie must be prepared, before the physicke that shall doe good must bee ministred, so must the lawe by true humbling of vs, and purging these hautie humours that wee bee full of, make way for the medicine of his mercie to worke well vppon vs. This doctrine giueth God his true mercie: for to giue vnto them that be vnworthie, is a thing worthie and beseeming God, *Dare indignis, res magè digna Deo.* It giueth vnto him true iustice: for it ascribeth vnto him such iustice and righteousnesse, as no righteousnesse that is founde in man is able to stand withall, but must yelde and giue ouer. But the doctrine of the Church of Rome, offendeth both against his mercie, and iustice: ascribing neyther perfect mercie, nor righteousnesse vnto God.

For it is no mercie to helpe him that hath deserte in him selfe to be holpen, that is iustice. Neither is that iustice perfect and beseeming GOD, that mans can matche withall, & stand without checke before it. What lifteth man too high, & abaseth GOD too lowe. The lawe then teacheth vs true humilitie, & letteth vs see ỳ it was the frée & vndeserued goodnes of God, ỳ hath begonne whatsoeuer holinesse & righteousnesse of life is in vs. Moreouer, when we shalbe assured ỳ we haue verie well profited in Christianitie, it is also necessarie for vs to behold our selues often in ỳ law & commandements of God, thereby to see what infirmities are still in vs ỳ the Lorde may haue the praise of his vndeserued mercie, as well for continuing his graces vndeseruedly, as for beginning them wõut any of our desert.

The lawe and commaundements of God diligently perused of vs, wil teach vs to giue honour vnto God as well for the free and vndeserued continuing,

For whẽ we shall perceiue by true trial in our selues,

as for the vndeserued beginning of his grace and mercie toward vs. For by the examination of our selues in the lawe, we shall soon perceiue that there is iust occasion in vs, why the Lord might iustly withdrawe his grace and mercie from vs.
Phil. 2. 13.

what iust occasion the Lorde hath offered him on our parte, to staye, or rather vtterly to giue ouer his mercifull dealing towardes vs, wee must acknowledge euen from our heart, that the Lorde hath taken the occasion to continue his graces towardes vs, as wel as to beginne them in vs, from his free mercies alone: and so from an humbled heart yeelde vnto him no lesse prayses for continuing, then for beginning true holinesse in our heartes: that hee may haue (which by good right doeth apperteine vnto him,) the whole glorie of our newe birth and regeneration.

What horrible wickednesse were it with the Church of Rome to parte the praise of our Christian conuersation, betweene God and vs, which is wholy due vnto his vndeserued grace? According as it is written in the Epistle to the Philippians: It is God that worketh in you, both the will, and deede: euen of his good pleasure. This is spoken vnto them that had begonne and continued also some good time in Christianitie, that they should continue in feare and humilitie: because God wrought in them euen of his owne good pleasure, and not at the desert of their obedience: which may soone be perceiued to bee true, if we shall examine our selues by the lawe and commandements of our God, which thundereth out curses against him, that shall not continue in all maner of obedience vnto the ende. The lawe being loked truely vppon, will let vs see muche required and commaunded, and yet vnperfourmed of vs: muche forbidden, yet for all that done of vs: and therefore many curses due vnto vs, by our owne deseruings: so that wee shall be forced to confesse the greatenesse of his kindnesse, that continueth through so greate vnkindnesse of ours.

We may conclude then, that in those who haue begonne

begonne in ſimplicitie & ſingleneſſe of heart to ſerue the Lorde, the lawe hath greate vſe: and the often ſight of them ſelues therein, is verie neceſſarie, not onely to be humbled vnder the frœneſſe and vndeſeruedneſſe of his grace, but alſo vnder the greatneſſe of his goodneſſe: which is ſo muche knowen to be the more, as our deſert is knowen and perceiued in our ſelues to be the leſſe: ſo muche the more tryed to bée mightie, as it is well perceiued not to haue bœn beaten backe by ſo great force of our ſinne, as we are wel priuie vnto (by tryall had of our ſelues in the lawe) to haue ſtode in the way againſte it. Therefore, to conclude this parte: the lawe and commaundements of God truely beholden and conſidered, do teache vs to giue vnto God, the honour that is due vnto him, as well for the frée and vndeſerued beginning, as for the frée and vndeſerued continuing of his mercies towardes vs: that hee that will glorie, may glorie in the Lorde.

Moreouer, this vſe we haue of the lawe of GOD, that by it we are truely directed into the waye of life, which of our ſelues we could neuer haue learned: & ſo, forewarned of theſe bywayes of our owne deuiſing and deuotion, which lead vnto deſtruction. For it can neuer be lawfull, that the rule to ſerue & pleaſe a maiſter by, ſhould come from his ſeruaunt, who is to pleaſe, and not from the maiſter him ſelfe, who is to be pleaſed. And therefore miſerable ſhoulde our eſtate haue bœne, if we ſhoulde haue imagined, that the rule for vs to ſerue and pleaſe God by, were to be taken from our good intent and well meaning: and not from the Lord our maiſter his good pleaſure and liking.

By the lawe of God we are kept from the dangerous pitfalles of good intents, and directed into the trew way that leadeth vnto eternall life.

If a maiſter ſhoulde not haue preſcribed his ſeruaunt what to doe, or to leaue vndone, there were

more to be saide for his good meaning, although it did goe from the good liking of his maister, which was not vttered vnto him: but when the maister shall make knowne his will and pleasure by his worde, there is no excuse lefte vnto good intent or good meaning, when his pleasure made knowen and declared vnto the seruaunt from his owne mouth, shalbe neglected and not accomplished by him.

The lawe therefore (being the will of our maister vttered from his owne mouth) teacheth vs, truely & safely to serue him: and stoppeth vp that daungerous pitt of our good intent, deuotion, and good meaning: a daungerous pitt to fall into at any time, but nowe moste daungerous when wee haue learned what is good deuotion and good meaning, euen from the Lords owne mouth.

By the law of God we discearne where the power of Sathan doeth most assault vs, and where our weakenes is the greatest, whereby we are prepared there to withstand him, where he laboureth most to haue the aduantage against vs, and there to furnish our selues where we are most destitute of those duetie that may purchase most glorie vnto our God.

There is also an other singular benefite which we haue by the lawe, and seuerall commaundements of God, which doth remedie a mischiefe that is ouer rife in these dayes. Many not of the worste sorte of men, content them selues generally to haue a liking of the worde of God, and a generall good meaning toward his commaundements, but neuer trauell to approue their heartes before God, by profiting & going forward in the seuerall dueties of euery seuerall commaundement: which is well prouided for in the lawe, where we are charged with seuerall dueties vnto God, and also vnto man: so as the neglect of any duetie set forth by the lawe, redoundeth to the contempt of the Lorde who is the lawegiuer. The often perusing therefore of the seuerall commaundements, do bring vs from Christianitie pretended in generall profession and meaning, vnto Christianitie approued in particular practise of seuerall dueties: drawing that vaine generall profession and liking vnto

particular and ſeuerall well doing. It were a lewde practiſe of a ſeruaunt, to pretend good liking of any thing that his maiſter ſhould commaund, yet neuer to put his hand painfully to the executing of his ſeuerall charge. There is nothing ſo common among many profeſſours of the worde, as to vphold the credite of profeſſing the Goſpell, and fauouring it, not with carefull following after the thinges giuen by name & particularly in charge vnto them, but onely with their generall liking, or rather their not miſliking thereof: as if this were good ſeruice, to giue our maiſter leaue to commaunde as ſeemed good vnto him, ſo we might be at libertie to practiſe and doe as much as liketh vs. It is a Chriſtians profeſſion to vphold gods honour, in what thing ſo euer it is aſſaulted: & there ſpecially where it is moſte aſſaulted in any and hee moſte weake to reſiſt: which kind of warfare as it is the beſt, ſo it is well mainteined by this light of the lawe. For there we ſee by often & true examination, which of the walles of Gods glorie are moſt battered in vs, and bet vpon by the aduerſaries power: wherby if there ſhalbe any care in vs, we ſhalbe prouoked to bring all the helpe that we haue or can come by, to that parte, to ſtrengthen it withall.

For to what purpoſe were it for vs (the enimies entering in at one parte of the houſe vppon vs,) to let goe the care of that, and there to keepe watch and warde, where there is no aſſault made againſt vs? As if Sathan ſhoulde ſore aſſault vs with couetouſnes, & labouring to enter there, breaking downe the walles of ſobrietie & temperance in theſe earthly profits, (which we ſhould vſe ſo ſoberly & temperantly as if we vſed them not:) & we doubting no harme from thence, ſhould conuert all our munition & defence, to vphold the walles of gentleneſſe, loue, and meekenes,

when as in deede we are not assaulted with wrath or displeasure. Were not this a wofull kinde of warre, to lay open where we are assaulted: and to be fenced on those partes where we are not once attempted? Were not that a slender victorie, for him to bragge, that he hath not one wound vpon his legges, whose head and shoulders haue borne off all?

It cannot be denied, but many that goe for Christians, boast themselues greatly of such kinde of victorie: that their legges are safe, because some grosse euils, as reuengement or plaine oppression hath not preuailed against them, when notwithstanding their heades are yet bleeding with the strokes of ignorance in Gods worde, or carelesnesse of his glorie, and their shoulders full of the scarres of couetousnesse, or such other like grieuous wounds.

This mischiefe is redressed by the lawe, by ỹ light whereof we clearely perceiue where the force of the aduersarie lyeth soarest vpon vs: that we may turne our prayers and all spirituall armour to that parte especially: So shall our prayers not be cast off without care at aduenture and by custome, but being both warned of great danger, (which without the alarme of the lawe we would not haue feared,) and also hauing warning to what place the aduersarie directeth his power, our prayers may carefully and directly stand against it. Nowe let vs praye vnto our heauenly father, that we may learne by the lawe both to be humbled vnder his mercies, and also to be directed vnto his owne good pleasure and will to the praise of his name, and our owne euerlasting comfort, &c.

The

The fourteenth Lecture vpon the thirde Chapter of S. Iohn verse 16.

16 God so loued the world, that he hath giuen his onely begotten sonne, that whosoeuer beleeueth in him shoulde not perishe, but haue euerlasting life.

After the knowledge of the lawe and the vse thereof, it is necessarie to speake of Christe (who is the ende of the lawe) how by faith he is receiued both to iustifie vs from the curse and rigour of the lawe: & also to sanctifie our hearts to such a liking of those duties that there are apointed to be done, as bringeth wt it a carefull attending vpon the doing thereof. This doctrine hath bene somewhat touched in the lawe: but a more plentifull discourse thereof is yet required, where the matter may be laid open more at large then hitherto we haue heard of. For ỹ performance whereof, this portiõ of Scripture that now I haue read vnto you promiseth verie muche.

Wherein we may vnderstande, that the first spring and fountein of our saluation is the loue of God. That is the first cause, the principal ground, & chiefe beginning of all our happinesse, and therfore it is set downe here as the cause why Christ was giuen for our sins. God so loued the world, (saith the texte,) that he gaue his onely begotten sonne.

The tender affection and loue of God towards vs, is placed before that great gift, to commend the goodnesse of it. For not so muche the gifte, as the minde of the giuer is wont to be considered. This is noted by

the holy Ghost with a special note of cõmendation in
1.Iohn.4.10. these words: Herein is loue, not that we loued God,
but that he loued vs, and sent his sonne to be a reconci-
liation for our sinnes. Likewise in the Epistle to the
Rom.5.15. Romanes. There is set against the single transgres-
sion of Adam as an ouer match, the grace of God, & ẏ
gifte in grace or by grace. The benefite and medicine
The loue of God is the begining and founteine of our saluation and of all our happines, the beginning then was so farre from arising first of ourselues that the good will of God went before the merite of Christ his passion for the purchase of our saluation: which greatly magnifieth the goodnes of God, who loued vs not onely when we had no loue vnto him but euen when we were enimies vnto him and to our owne saluation.
of Christ his obedience, was sufficient for the wounde
of Adam his transgression, to make it whole withall:
then remaineth as an aduantage or ouerplus, the
grace and good will of the Father, wherein this medi-
cine was lapped and closed vp, which is the cause why
he maketh a speciall note of the grace of God, and of
the gifte in grace, or by grace. These things are dili-
gently to be obserued: for they are the groundes of
much good doctrine that is established strongly here-
by.

When we consider what that was that first tur-
ned the fauour of God towards vs, we may not begin
at our selues, (as if it had come of our workes prepa-
ring our selues for him, and addressing our selues to-
wards his obedience) we may not beginne at our me-
rites: nay, we may not beginne at the worke of our
redemption, and the merite of Christ, to make that
the first thing that euer turned his heart towards vs.
For here it is affirmed by ẏ holy Ghoste, that he loued
vs, and therefore gaue his onely begotten sonne for
vs. When we come to the meriting of Christ, we must
not looke vpon the vertue of it without the good will
and fauour of God, wherein it was founded, and from
whence it hath the worthinesse and merit that it hath.
So farre off then are our own workes, from bringing
their desert with them, & opening by themselues the
gates of his goodnesse: that the good will of God the
father prepared the way euen for the merite of Christe
his

his paſſion. Our owne woꝛkes come ſhoꝛte of beeing the firſt that haue commended vs vnto God, when both the good will of God the Father, and the merite alſo of Ieſus Chriſt haue bene there beforꝛe them in our behalfe. Let men therforꝛe ceaſſe to ſay oꝛ imagine that their owne woꝛkes were the firſt that euer ſpake one good woꝛde foꝛ them, when it is ſo aſſured by the woꝛd of God that they haue had friends in that court ẏ haue done foꝛ them, when all the credit of their own doings was vtterly reiected & could not be heard. whe ſoeuer therforꝛe we ſeeke out the chiefe cauſe & the firſt ſpꝛing of our bleſſednes, let vs come to ẏ loue of God.

Foꝛ it is ſaide, that God ſo loued the worlde, that he gaue his onely begotten ſonne, &c. Let vs take heed of beginning at our ſelues, and our owne doings. Foꝛ (as hath beene ſaid) it was the loue of God that did begin all our bleſſednes: yea and that euen then, when we were enimies vnto him: and therforꝛe farre from deſeruing any good thing at his handes: whiche thing commendeth his loue aboue all the loue and affection that is to be founde in the woꝛlde. Foꝛ who hath euer beene knowne (the Sonne of God excepted) to giue his life foꝛ his enimies? Therefoꝛe doeth the holy Ghoſte vppon iuſt cauſe affirme, that the loue of God towards vs, is herein ſet out and commended aboue all loue and affection that we haue hearde of: becauſe while we were yet ſinners & enimies vnto him, Chriſt died foꝛ vs. Rom.5.8.

The Scripture beareth recoꝛde that Chriſte died foꝛ the vngodly: but (as it is there affirmed) hee is ſcarce to be founde that will die foꝛ a good man. What good man hath euer beene founde that would haue ſuch compaſſion, as to offer himſelfe to die foꝛ a godleſſe perſon? The Sonne of God giueth his life foꝛ vngodly men.

Peruell

Meruell not at these wordes, neither thinke there is any thing too much spoken in this matter. For in that Chapter it is saide plainely, that Christe died for the vngodly, for sinners, for his enimies, and all to commende the greatnesse of his loue. It wilbe graunted of all men, that in deede before the death and passion of Christ, we were godlesse, vngodly, enimies to God, without any hope of a better life: But all men are not persuaded, that we doe nowe come such men into the worlde and continue so: vntill by the special grace of God working with his worde, we be reclaymed & reformed, which (for that chaunge) is called regeneration or newe birthe. All men are not persuaded, that when Christ beginneth Christianitie in any, he doeth beginne with his enimie. Yet doeth the Apostle Saint Paule affirme that he, as others, was by nature the childe of wrath, that before his calling he, as other men, was deade in trespasses and sinnes: walking after the course of this world, after the spirite that worketh in the children of disobedience: But God (saith he) which is riche in mercie, through his great loue, wherwith he loued vs, euen when we were dead by sinnes, hath quickened vs.

Ephe.2.4.5.

There is no doubte of it, but that he who liueth the moste blameleste life of all men in the worlde, is an enimie vnto God, & without al hope of any better life, before this especiall working and calling of God. I do call Christianitie a speciall worke of God, because it is not to be founde in the nature of any man, howe greate good thinges soeuer it seeme to haue in it: but is a peculiar worke of God. This is a matter needefull to stande vppon, because it giueth vnto God the commendation of that loue, which is not to be matched in the worlde. And in denying this greatest kinde of louing dealing, we darken and diminishe the glorie of his

his mercie, appearing so clearely and so aboundantly herein: we deale vnthankfully with God, not giuing vnto him all the praise that of duetie belongeth vnto him. If two seruaunts had receiued equall commodities and benefites of one maister, the one hauing bẽ a verie profitable seruant to his maister, the other a verie vnthrifte, and not onely not profitable, but also a waster of his goods: shoulde the vnthrift sufficiently acknowledge the liberalitie of his maister, if he should confesse that he had receiued as much of him as his fellowe seruant, making no mention in the meane time of his vnworthinesse in respecte of his fellowe?

Euerie man seeth the good wil of the maister, to appeare more in the one then in the other, and therefore he should iustly be accounted vnthankfull, if he would not both thinke and confesse that he were more beholding to his maister then the other. For true thankfulnes causeth the benefits receiued after a certein manner to remaine still in the benefactour, by thankefull remembraunce not onely of the gifte, but also of the manner and qualitie of the gifte: especially when it addeth any thing to the worthinesse and deserte of the giuer.

The cause therefore is greate, and a parte of our thankfulnesse vnto God is in it, to stande with the Churche of Rome herein, that not onely we haue had these benefites that we haue from God, but also that we haue had them contrarie to our deseruing: which vtterly ouerthroweth those workes of preparation, & setting our selues in a towardnesse for the Lord, and maketh the benefite to remaine in God, by his iust praise, not onely for the déede doing, but also for the mercifull manner of dealing with vnworthie men: wherein his loue is tried to haue more in it, then any affection that hath béene heard of amongest men,

that

that we may truely say with the holy Ghoste, not onely that God hath loued the worlde, but as it is said in this place, So God loued the worlde, noting in that worde (So) no common affection, but the highest and greatest degrée of loue.

By this that hath béene saide before, we do learne that God did beare tender affection towards his, not onely before any deseruing hadde gone before to procure the same: but also when as yet they were enimies vnto him. And therefore the Apostle in the Epistle to
Eph.1.3.4.7 the Ephesians, bringeth the benefites of GOD to be considered in his frée good purpose, and gratious good will towardes vs, beeing the heade and spring thereof: whiche addeth greately euen to the greatest of his benefites. And if the consideration thereof be omitted, the whole deseruing of the benefactour is not acknowledged, nor deserued praise rendered therevnto.

When the Apostle had giuen praises vnto GOD the father of our Lorde Jesus Christe, for that he had blessed vs with all spirituall blessings in heauenly thinges in Christe: immediatly in the verse following (which is the fourth in number) he hath these wordes: As he hath chosen vs in him before the foundation of the worlde, &c. As if his loue towards vs had not begonne then first, when those benefites were bestowed vppon vs, but that his good will (whereof those were testimonies and fruites) was bent towardes vs, before the beginning of the worlde: which is the cause why he letteth vs sée those fruites not barely in them selues alone, but in that good will, which so long before was inclined towardes vs. And good will the longer it hath continued, the more it is to be estéemed: and the benefites of an olde friende, and well willer of long time, haue iust occasion in them to be the more

accoun-

accounted of. It is not to be merueled then, why with ẏ gift he bringeth in also the good wil of the giuer. For the gifte is made thereby the greater, bothe for that the good will hath béene of long time continued, and also for that it is his good will onely, and not any thing either had alreadie, or else hoped for from vs, that hath brought all these benefites vnto vs: as it followeth in the nexte verse in expresse wordes: That he hath prędestinate vs to bee adopted through Iesus Christe, according to the good pleasure of his will, by whome (as it is there in like manner affirmed) we haue redemption through his bloude, euen the forgiuenesse of sinnes, according to his riche grace.

In all these places we are let to vnderstande, that all our benefites, euen the forgiuenesse of sinnes came from the good pleasure of his will, and the riches of his grace, and not (as hath béene saide before) from any thing of ours, either had alreadie, or else hoped for. Let vs learne therefore to set his loue before all his benefites, as the onely cause and spring thereof. For if we shall beginne at our selues, to say that either that which alreadie we had, as a towardnes & preparation to goodnesse: or that whiche God did foresée woulde be in vs, was the cause why the Lorde hath appointed euerlasting life for vs, and giuen vs the graces that apperteine therevnto: we darken and diminishe the greatnesse and the goodnesse of the gifte. Whiche cannot be so commendable, if it come for the deserte of benefites, either had alreadie, or else hoped for: as if it had béene sent from the franke and frée good will of the giuer, without anie suche respecte of any thinge that shoulde proceede from vs.

This is ẏ reason why the loue of God is héere set before ẏ gifte of the mediatour & redéemer Iesus Christ:

and

and also why the benefite of election and all other, in the first Chap. to the Ephesi. are allwayes coupled to the good wil of God. For we are giuen to imagine that the good things which are supposed to be in vs, do turn his hearte, and purchase his fauour towardes vs: when in verie deede his good will towards vs, brought all those graces, and all the goodnes that we haue, vnto vs. Insomuch that both our election & redemption are recited to the Ephe. to haue proceeded from the free good will of God, and are made not as matters purchasing it: but as matters purchased of it. When this free good will of GOD is not acknowledged to be the beginning of al his gifts, his gifts must of all men y are so persuaded be lesse estemed. For it is the mind & good will of the giuer that doth commend the gift, & maketh it to be allwayes the better accepted. Men are wont not to estéeme the gifte so much, as the minde of the giuer. Therefore the doctrine of the Churche of Rome hath and doth meruelously pull away from the benefites of God and the deseruings thereof: because it doth not estéeme of them as fruites of a wel willing minde towardes vs, and of such a one as alreadie liketh well of vs. For that doctrine professeth that those giftes of his in vs, by our vse thereof do first turne his fauourable countenance to vs warde. Moreouer, because that loue was bent towards vs, when we were bent as enimies against him: which maketh his loue so great that it may iustly be said of it: So, God loued the worlde, as being a rare kind of loue, the like wherof we haue not knowen. Therfore that doctrine of the church of Rome that giueth vnto man workes of preparation, & making of him selfe fit to meet God & to ioyne with him in the purchase of his happines, darkeneth greately this great degrée of his loue that was shewed vnto vs, when we were so far frō preparing our selues

Ephe.1.

to

to méete with him for our ſaluation, that we were bi-
ter enimies both vnto him and vnto it. Whiche is ſo
comfortable vnto thoſe that are truely turned vnto
him, that it is the ground of their hope, (in their af-
fliction and diſtreſſe) that their end wil be happie, by-
cauſe that if when they were enimies they were re-
conciled by his bloude, muche more being now made
friends, they ſhall by his life be ſaued from wrath.

It hath béene declared at large, why the greate
loue of God is ſet before the benefite of our redempti-
on, and the greate gifte of Jeſus Chriſte giuen vnto
vs: Now it remaineth after the ſight had of his good
will, to ſée into the gifte, what it is that commeth
from ſo great good will. The text ſayeth, that this gift
is His onely begotten ſonne: For ſo GOD loued the
worlde, that he gaue his onely begotten ſonne. Nowe
we knowe the gifte, it is his onely begotten ſonne,
which at the firſt ſight doth witneſſe great good wil,
the gifte being ſo greate as to pleaſure vs with his
onely begotten ſonne. But yet it is néedefull that wée
vnfolde this gifte, that we may vnderſtande of euery
commoditie that lyeth hid within it. It is written in
the Corinthes, that Chriſt of God the father is made 1.Cor.1.30.
vnto vs Wiſedome, righteouſneſſe, ſanctification and
redemption. Beholde the ſeuerall commodities that
come with this gifte of Jeſus Chriſte, giuen vnto vs
from God the father, whiche euery one of them are of
that dignitie and worthineſſe, that I cannot ioyne
them altogether, and in fewe wordes diſpatch them,
but am inforced ſeuerally (and yet as briefly as I can)
to ſtande vpon them. Firſt it is ſayde here, that He is
made of God vnto vs wiſedome. Chriſte is become the
wiſedome of his ſeruauntes, he teacheth his choſen
children true wiſedome, he is appointed of his father
to be their ſcholemaiſter, as it is written in the Goſ-

Matt. 17. 5. pell after S. Matth. This is that my beloued sonne, in whom I am well pleased, heare him. And to the Collo. Colosse. 2. 3. it is written, That all the treasures of wisdome and knowledge are hidden in Christ. If it shall be demanded, how it commeth to passe, that so many men in the gouerning of their liues and dealings, do followe their owne wisedome and their owne wit, going no further, but holding them selues well content with that, neuer suspecting any want in it: and yet another sorte shall so suspect their owne wisdome and the deuises of their owne head, and see such want in it, that letting it alone they betake them to ỹ wisdome of God, reueled in his worde, become painefull trauellers therin, and carefull framers of their liues accordingly: The answere is ready, that Christe (who is made of God the father wisdome vnto his) hath laide claime vnto the one sorte & taken possession of them as vpon his owne, but not vpon the other. This is the cause of this diuersitie, and none other thing. And therefore the Apostle proueth that the testimonie of Iesus Christ was confirmed amongst the Corinthians, because they abounded in all knowledge. And here by the way, it is manifest that ignorance is not mother, but stepmother vnto deuotion and true Christianitie. For Christ is made vnto Christians of God the Father wisedome, teaching them the knowledge of his worde and will. In like manner, if it should be demanded why in their religion & seruing of God, some follow the inuention of man (which hath in it great shew of holines, in humblenes of minde, not sparing the body, but laying much affliction vpon it: in doing many things vnto God voluntarily, not beeing bound vnto them by him, but frankly and freely of their own accord.) And another sort (contenting them selues with the bare & naked simplicitie of Gods word, in the worshipping and seruing of him)

Christ is made of God the father wisdome vnto vs, teaching vs to order our liues after his word, & to cease to gouerne them after the direction of our owne witt and reason.

1 Cor. 1. 5. 6.

doe

doe condemne & vtterly reiect all those inuentions of men and shewes of holinesse and humblenesse of mind, which stand so strongly vpon the wisdome and reason of man: the matter is plaine & the answere sone made, Christ is made of God the father wisedome vnto his.

This is the cause why his seruants finde no wisedome but in him. This is the reason why it seemeth madnesse and extreame follie vnto his seruants whatsoeuer is not approued by his worde, haue it neuer so strong reasons of mans witte to vpholde it withall. It is not their wisdome, they can see no witt in it. For Christ is become wisedome vnto them, and they haue learned no such thing of him in his word. Therefore it is their wisedome to reiect such wisedome.

It is a meruellous thing, that any man who hath witt and reason, should mislike that religion whiche hath nothing else in it but force of witt, and strength of reason. But let vs ceasse to meruell, and beginne to magnifie the goodnesse of that God, who vouchsafeth to become wisedome vnto his, teaching them in his word another manner of wisedome, then that which is taught them of their owne witte and reason.

Heere ye see then the firste benefite that commeth with Christe vnto his, euen wisedome in his worde. Doe ye meane to approue it before GOD and man, that we are called vnto the fellowship of Christ, and become Christians in deede? Let vs then become wise after his worde. Let vs giue ouer our owne witt and reason in the gouerning of our liues either towards GOD or man, and betake vs to his word, who is become our wisedome. Let the word of God dwell richely in vs in all wisedome, teaching and admonishing our selues as we are commaunded by the Apostle. For if in our dealing with God or man, we like well inough of the counsel had frō our owne wit, Col.3.17.

in vaine is this boaste made, that Christe is become wisedome vnto vs. For he pulleth his from the deuises of their owne wit in the ordering of their conuersation, vnto the gouernement of his worde: letting them vnderstande and feele the want and wretchednesse of the one, and the sufficiencie and blessednesse of the other.

Christe (as you see) at his first comming changeth our wisedome: this is his worke. Where is then our franke and free will vnto that which is good? When it is manifest wee cannot see what is good, before Christe lighten vs, who is become our wisedome. We haue no will vnto any thing but that whiche our witt approueth, and our iudgemente doeth embrace: and good thinges can we not in iudgement embrace and like: before Christe (who is our wisedome) shall haue chaunged our iudgementes. If Christe must open our heartes and chaunge our mindes, before wee can haue true wisedome, and vnderstanding of good thinges: (whiche we must approue in iudgment before wee haue a desire and will vnto them in our affection:) it followeth necessarily, that not from our selues, but from Christ, commeth all the free will whiche we haue vnto that which is in deede good. For wee haue no will vnto any thing but that whiche we approue and like in our iudgement. We can approue and like in our iudgement no good thinge, before our iudgement be good. Good iudgement and wisedome we haue not of our selues, but are taught it of Christ, and haue it with him who is made our wisedome: Therefore the desire and will vnto good thinges, we haue not from our selues, but from Christ, amongest whose giftes the verie formoste is, that he giueth himselfe vnto vs, when he giueth vs the knowledge of himselfe in his worde.

The

The seconde benefite that we receiue from God the father by Christe, is Righteousnesse. For it is written (as we haue heard before) that he is made wisedome vnto vs and righteousnesse, &c. This righteousnesse consisteth in two pointes. The firste is, in discharging vs of our sinns. The second is, in presenting vs blamelesse before his father, in such perfect obedience as the lawe cannot reproue, nor iustely charge with any want.

Christ is our righteousnes, who hath borne the punishment of our sin, & performed for vs the obedience required in the lawe.

This is performed to vs in Christe, who hath satisfied in his suffering for our sinnes, and wrought our full discharge: and also perfectly kept the whole lawe and euery commaundement thereof in the behalfe of vs that be his. For he being God, (and therefore aboue the lawe as Lord and giuer therof,) needed not to haue become a subiect therevnto for him selfe. Whereby it appeareth plainely, that he went vnder that obedience in our name and for vs, and that the same obedience of his is auaileable for vs that be his: according as it is written to the Romanes in these words, As by one man his disobedience, many were made sinners: so by the obedience of one shall many also be made righteous. Rom.5.19.

The tree must be good, before the fruit be good: and therefore we our selues must be righteous, before any good fruite of righteousnesse procede and come from vs. The gift is neuer welcome when we cannot abide the giuer: neither will the Lorde haue good liking of any thing that is oures, before he shall thinke well of vs. We are therefore firste to be setled by faith as righteous in Christe: before the Lorde will take in good parte any thing that shall procede from vs. Our rote was rotten in Adam, and therefore brought forth fruite accordingly.

We muste therefore be grafted into Christe, and

then drawe power from him to bring forth fruite that shal be pleasing vnto him, and acceptable in his sight: according as our saiuour Christ sayth in Iohn. As the braunche cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except ye abide in me. Iohn 15.4.

His seruantes finde wante of righteousnesse in them selues, and therefore flée vnto him for righteousnesse.

They sée so much in themselues, ỹ they wel vnderstand, that they cannot be accepted for themselues, and therefore sticke vnto the righteousnesse of an other, whiche is Christ. When the question is then, whereuppon ariseth this diuersitie of iudgementes in men, that one persuadeth himselfe that the cause why he is acceptable to God, first springeth of himselfe: and another denyeth any thing that is in himselfe, to haue bene the cause to make him accepted vnto God, and doth attribute the whole cause why he is acceptable vnto God vnto the righteousnesse of Iesus Christe, which is bécome his by faith? From hence we haue an aunswere that may satisfie vs, which is, that Christe is made righteousnesse vnto his. It is the worke of Christe in them, to assure them to be accepted for the righteousnesse of another, and to giue ouer al the hold that they haue, by reason of any thing that they shall haue done themselues. Our naturall witt and reason cannot allow of that. It is apparent therefore, that we haue another scholemaister that doth teach vs this doctrine. Can one man for his good workes that he hath done, stande so strongly assured in his opinion of saluation, and to be accepted for them, that he shall offer his ouerplus to helpe other withall: and an other man (that is not inferiour vnto this, neither in witte, reason, nor good déedes) so giue ouer all the hope of them, that in flat denial and vtter re-

renouncing thereof, he shoulde lay claime onely to the righteousnesse that another hath done, and boast of that none otherwise, then if he should haue done it in his owne person? Can this I say be thought reasonable vnto any, that hath not had another scholemaister then witte and reason to persuade him therein? Can the naturall man be persuaded that he must first be righteous, and then do righteous thinges: and not rather that in doing of many righteous dædes, at length he becommeth to bee accepted for righteous him selfe thereby? Or can a naturall man be persuaded, that his fauour with God commeth wholy in respect of another his doinges, who hath done him all this good: and not rather that his owne doinges haue done the most for him, and that he is especially beholden vnto them? This commeth from an other teacher then any that we haue at home: it sauoureth not of the earth, it is from aboue. Ceasse therefore to meruell at suche diuersitie of doctrine, when the scholemaisters that teach are so farre differing one from another, as heauen is from earth. The seruauntes of God giue ouer their owne righteousnesse, they finde nothing in it: they doe clearely see it will not goe for payment, and therefore doe betake themselues to the merites of another.

Neither do they onely say, that they be vnrighteous in themselues, but with griefe doe finde and feele it to be so. But howsoeuer they stand rotten in their owne rote, they are notwithstanding strongly stayd in Iesus Christe, whose obedience they do make so great an account of, as if it were their owne performed by themselues. The thirde thing that we doe receiue with Christe is Sanctification, or holinesse of life.

This sanctification followeth immediately after righteousnesse, in the place which before I haue alledged. For it is not onely requisite, that we should remaine righteous by the obedience of one man once performed: but that our whole life should continue consecrated vnto the seruice of him, in bringing forth such fruit as he hath appointed. That righteousnesse whiche before we haue heard of, is as the trée, and this holinesse is the fruit therof. The nature of our Sauiour Christ was frée from all infection, not hauing in it any remnaunt or relique of sinne, and therefore he was sanctification it selfe, and perfectly sanctified. When we beginne to separate our selues from the common corruption of the world, and bend our selues to purenesse of life approued before God, this is the worke of Christe, sanctifying and working true holinesse in vs. For of our selues we are prophane and vnholie, voide of these fruites of righteousnesse whiche are wrought in vs by Christ.

Christ is our sanctification, not only because he purgeth vs from the common infection of our corrupt nature, teaching vs to mortifie it, and to bring forthe fuites of true holinesse, but also because that his sanctification is imputed vnto vs.

The cause why a number doe mislike suche déedes and conuersation, bothe in them selues and also in others, which an other sort of men doe approue and delight in, following after them with all grædinesse of desire: is for that Christe is become sanctification vnto the one sorte of people, and not vnto the other, who continue in their prophane and corrupte wayes, not finding any want therein: when the other sorte are vexed and grœued to sée such doings abound in others, and tormented in them selues, if at any time they shall of infirmitie slippe into the like, not ceasling to applie the meanes whereby they may get victorie ouer them.

Hœre ariseth a question necessarie to be discussed, Whether righteousnesse be in the children of GOD before sanctification and holinesse of life, or good

woꝛkes and holy life, doe goe beforꝛe iuſtification being in his, beforꝛe they be acceptable vnto God.

Wherein notwithſtanding that which hath bene ſaide alreadie, may be thought ſufficient vnto any indifferent man, yet it ſhal not be amiſſe to adde ſome moꝛe foꝛce and ſtrength vnto it. It is pꝛoued that righteouſneſſe goeth beforꝛe good woꝛkes. Rom. 4. 6. where the teſtimonie of Dauid is alledged, pꝛonouncing him bleſſed and happie, to whom the Loꝛd imputeth righteouſneſſe without woꝛkes. Rom. 4. 6.

And leſt any man ſhoulde thinke this to be ment of the Ceremoniall woꝛkes, the verie woꝛds of the Pꝛophet are cited in the nexꝛt verſe following, affirming bleſſedneſſe to be in the remitting of ſinnes vnto vs, and not in the admitting of good woꝛkes foꝛ vs. If the Apoſtle do ioyne with the Pꝛophet in this, that God imputeth righteouſneſſe without woꝛkes, then muſt I demaund of the aduerſaries, Whether this righteouſneſſe imputed without woꝛkes, doth exclude all woꝛkes, oꝛ but ſome woꝛkes? If it be aunſwered, that all kinde of woꝛking is not ſeuered from this iuſtification and righteouſneſſe, the queſtion is againe, Whether thoſe woꝛkes that ſtande with iuſtification and righteouſnes, goe beforꝛe it, oꝛ ſpꝛing of it, and ſo come after it.

Here their aunſwere is, We are iuſtified without woꝛkes going beforꝛe, but not without woꝛkes following it, making this iuſtification that is ſaide to be without woꝛks, to ſhut out onely thoſe woꝛkes that are beforꝛe a man be iuſtified, but not the other. Foꝛ their opinion is, that we are iuſtified by them, whereꝛvppon it followeth neceſſarily, that righteouſneſſe goeth beforꝛe holineſſe of life, that good woꝛkes doe flowe from a man iuſtified alreadie: and are not ſent beforꝛe to iuſtifie him therwith that was not accepted

of God as righteous, vntill those were perfourmed. The Apostle is plaine in this matter to the Ephesians. God which is riche in mercie, euen when we were dead by sinnes, hath quickened vs, &c. There were no workes then that went before to quicken vs, seeing it is sayde, that when we were dead in sinnes, not onely sinners, but also deade in sinnes, God hath quickened vs.

Ephe.2.4.5.

This proueth plainely, that our good workes and holinesse of life, did not procure righteousnesse vnto vs, when the matter is cleare ý we were dead in sins, when he in mercie quickened vs. In like manner the Apostle proueth that, that holinesse of life is a fruite of them that be alreadie the seruauntes of God: but now (sayth the Apostle) Being freede from sinne, and made seruauntes vnto God, you haue your fruites in holinesse, and the end euerlasting life. There is no worke acceptable vnto God, without faith and persuasion of his good will towardes vs, whether it be done at the desire of vaine glorie, or at the motion and instinct of nature, iudging that worke to be lawfull and honest. For it is faith that doeth purifie the heart, and the ende of the commaundemente is loue, but so that it be of a faith vnfeigned. The tree must be good, before the fruite can be good. For an euil tree cannot bring forth good fruite. Against this it wil be excepted, that Abraham in offering of his sonne Isaac vppon the altar (as saith the Apostle Iames) was iustified, and therefore that the workes of men either vnrighteous before, or else but in part acceptable, doe iustifie them and make them rightly to be accepted of God

Rom.6.22.

1.Tim.1.5.

Mat. 7.17.18

Iam.2.21.

Gen.15.6.

It appeareth in Genesis, that Abraham was iustified, before Isaac was borne, for offering of whome vppon the altar, the Apostle Iames saith that Abraham

ham was iuſtified. For in that Chapter it is writ-
ten, that the worde of the Lorde came vnto Abraham
in a viſion, ſaying: Feare not Abraham, I am thine
exceeding great reward. And Abraham ſayd, Oh Lord
GOD, what wilt thou giue mee, ſeeing I goe childe-
leſſe. Behold to me thou haſt giuen no ſeede, wherefore
a ſeruaunt of mine houſe ſhall bee mine heire. Then
the worde of the Lorde, came vnto him ſaying: One
that ſhall come out of thine owne bowels, he ſhall bee
thine heire.

Moreouer, he brought him forth, and ſayde: Looke
vp nowe vnto heauen, and tell the ſtarres, ſo ſhall thy
ſeede be. And Abraham beleeued the Lord, and he ac-
counted that to him for righteouſneſſe. By this teſti-
monie we ſée that Abraham was accoũted righteous,
and not in parte righteous, or halfe righteous, but
without any addition it was ſaid of him, that he was
accounted righteous (before he had any ſonne, & there-
fore before he coulde offer vp his ſonne in ſacrifice,
euen then, when he made complaint vnto God, for ỹ he
had no ſonne, and therefore a ſeruaunte muſt be his
heire) beléeuing the promiſe that then was made vnto
him for a ſéede and poſteritie that ſhoulde come out of
his owne loynes, that faith was reckoned vnto him
for righteouſneſſe, and be himſelfe accepted of, as right-
eous before the Lorde. Iames ſayth, that he was iu-
ſtified when his owne ſonne Iſaac was offered vpon
the altar, and that this déede of his, in not refuſing to
kill his only ſonne for a ſacrifice at the commaunde-
ment of God, did ſo pleaſe the Lord, that he was iuſti-
fied for it.

In the other place alledged, the holy ghoſt affirmeth,
ỹ he was iuſtified before his ſonne Iſaac was borne,
euen at that time when the promiſe was giuen forth
that he ſhould haue a ſonne, and that the beléeuing of
this

this good will of God towards him herein did so please the Lorde, that he accounted of him as righteous for it.

Howe then? Doth the holy Ghost differ from him selfe? God forbid. But the Apostle Sainte James attributeth that to the effect for being ioyned with his cause, which the holy Ghost in that other place giueth vnto the true and original cause alone. As if one man woulde iustifie a workman, and commend him aboue others for workes that he hath seene him doe, and another woulde in like manner iustifie the same, but for the inward skill, knowledge, and conceiuing that he hath of the rules & principles of that trade or occupation what so euer: which skill he may discerne by his speache, albeit he neuer sawe him worke. And albeit a man may say that he is a good workman, bicause his worke is good: yet, if a man will speake properly, he must say, he is a good workeman, bicause his skill is good. For his good skill in that trade, is the cause of his good workmanship, and the goodnesse thereof commeth from thence, as from the proper founteine and cause.

Nowe, euerie man knoweth that when any man is commended for his work, it is bicause of the skill and knowledge that appeareth therein, and is ioyned therewith, as the onely cause and occasion thereof: Euen so, bicause our faith appeareth in our good workes, as our skilfull knowledge doth in our skilfull workmanshippe: that is giuen vnto good workes, whiche is peculiar vnto faith, as the proper cause thereof: and a man shall be called a skilfull workeman for his skilfull workmanshippe, when notwithstanding it is most assured, that his skilfull knowledge is before his skilfull worke, as also the cause thereof: and he iustly may be called skilfull for it, notwith-

notwithstanding he shoulde be kept from vttering that his skill in worke, many yeares after the perfect knowledge thereof.

The holie Ghoste therefore in Genesis, iustifieth Abraham as skilfull for his skill alone: and in that Epistle of James he iustifieth him as skilfull for that worke wherein so much skill appeared. For it may be lawfull vnto me for the better vnderstanding hereof, to resemble faith by skill, and good deedes by skilfull workmanshippe: because as good workmanship, hath all the commendation for the good skill that appeareth in it, so haue good works all their prayse from the faith that hath begotten them, and is necessarily ioyned with them.

This is also to be added, that because there is not in our workes that perfection that is required, we are constreyned to stand to the mercie of God, and to seeke refuge there by a true faith: and this is the cause why we magnifie faith, (which otherwise is imperfect as be all thinges that are in vs) because it applieth the mercie of God vnto vs, whereby our sinnes are pardoned, & the want that is in our worke not imputed.

And for prowfe that the Apostle Sainte James giueth not that title vnto workes to iustifie, but because of the faith whiche hath begotte those workes, and whiche is ioyned with them, and couereth the imperfections that are in them: in the same place where he ascribeth righteousnesse vnto Abraham for offering vp his son, he sayth that this Scripture was fulfilled: Abraham beleeued, and it was reckoned vnto him for righteousnesse, and he was called the friend of God. So that all the commendation of this worke is included in faith, and giuen vnto it for the faith of the doer. For otherwise he shoulde haue saide: Abraham

wrought,

wrought, and that was receiued because it was righteous, seeing he had stode vppon the commendation of his workes so muche immediately before, and was euen yet in the same matter. But he saith, Abraham beleeued, and that was reckoned vnto him for righteousnesse.

They woulde match workes with faith in iustification, and the Apostle when he speaketh most of workes, doth throwd them vnder faith, saying, (after mention of his best worke) that this Scripture was fulfilled in it: Abraham beleeued, and that was imputed to him for righteousnesse, and not receiued in the righteousnesse and deseruing of it selfe, and he was called the friend of God. And in the eleuenth Chapter to the Hebrues, all the workes of the godly fathers are ascribed vnto faith, and by name in the seuententh verse of that Chapter, this deed of Abraham is fathered vpon his faith. For workes are so farre from iustifying vs, that the cause why they them selues are iustified, is in faith. For without faith it is impossible to please God. And in this chiefe worke of Abraham that now we haue heard of, that Scripture of imputing righteousnesse vnto him, was fulfilled. Heb.11.

Therefore the worke did not stand in any account for the worthinesse thereof, but only bicause the Lord did impute it vnto him for righteousnes: which thing also it did not atteine vnto of it selfe, but bicause of faith whiche was ioyned with it. It is to be noted, that the Apostle Saint James speaketh here but of one worke (as the offering vp of his sonne) and that worke also not done, but onely purposed to be done. If therfore his meaning had beene to debate the worthines of workes, & what place they haue in the purchase of our saluation, he would haue taken workes not only purposed, but also practised; not some one worke alone,

lone, but many wo3kes long continued. Neither woulde he haue saide of that o3 those wo3ks, that they were imputed vnto him fo3 righteousnesse, but that they wo3ought his righteousnesse, either wholy o3 at the least in parte. But ỳ Apostle his purpose is, to signifie, ỳ a true faith is fruitful in good wo3ks, & is witnessed by thẽ, & that it is impossible ỳ a true faith shold not be rich in good wo3ks, o3 ỳ righteousnes should be without holines of life. Fo3 it is impossible that we receiuing comfo3te in his mercies by faith, shoulde not witnes ỳ same by a life framed to the liking of him of whom we haue those comfo3ts. The last of these benefits that we receiue by Chri3te is redemption, that is, the deliuerie from all daunger, affliction, & co3ruption.

It is the fruite of his resurrection to raise vs out of all extremities euen from death and the graue, and to place vs with his Saintes in that glo3ie that he hath purchased fo3 vs. Thus is redemption taken fo3 our frædome and deliuerie from our wretchednesse. Fo3 we hold not with ỳ aduersaries of God his grace, that our good dædes doe redæme vs from the danger of our euill doings: neither yet that by pra3ers o3 satisfaction whatsoeuer, we can deliuer either our selues o3 other from daunger in this life, and muche lesse in the life to come. We confesse, that howsoeuer we humble our selues by repentance, pra3ers, and fruites of good liuing, when his rod of co3rection is vpõ vs, that it is only the frè benefite of Chri3t, to deliuer vs from the daunger therof, and to put an happie end vnto it. We do not thank our dæds fo3 it when we come fo3th of trouble, albeit that we haue plentifully bro3ught fo3th the fruites of good life. We acknowledge it to be onely the wo3ke of Chri3te, who is made of God the father vnto vs Redemption, to deliuer vs from sinne, and al those punishmentes that come vnto man fo3 it.

Christ is our redemption to pull vs out of all danger and affliction. We haue no warrant that we shall not be distressed, but we haue assurance that he will worke our deliuerance from all distresse, euen from the graue & death it selfe.

In

In this benefite of Christ there appeareth a great difference betwene the children of God and the children of this worlde. For the children of God glorie in trouble, knowing that it wil bring vpon them experience, and triall of God his goodnesse in the ende, as the Apostle teacheth vs. For Christ is made vnto them redemption from sinne and all the punishmentes thereof: whereas the vngodly (howe so euer in prosperitie they fleshly bragge of their hope in God:) yet when affliction commeth, they are without all heart, comfort, or courage. For why? In trueth they knowe not that Christe is made redemption vnto them, to deliuer them from al that daunger that commeth for sinne, as well as for sinne it selfe. This persuasion causeth the godly in all their afflictions and necessities whatsoeuer, to stay themselues in godly conuersation, both towarde GOD and man, with patience and assured hope of an happie ende: when as the vngodly either murmur against God, either else fall into some one euill dealing or other, thereby to purchase their deliuerance, which is an assured testimonie that they do not loke to haue it from the Lorde. Rom. 5. 3.

Nowe we haue heard what seuerall benefites doe come with Christe, and that we doe not receiue him naked and alone, but according as he is giuen vnto vs from GOD the father, clothed with wisedome, righteousnesse, holinesse, and redemption. Thus is he giuen vnto the beléeuers, and thus is he receiued of the beléeuers. And hereby we may clearely vnderstand what faith is, euen that which findeth all want in it selfe, and all plentie in Christe: that is poore at home, and rich abroad: that in her necessitie boasteth, and is comfortable in an other mans plentie: that neuer resteth in her selfe nor any thing of her owne, (haue she neuer so greate plentie in respect of others)

and

and yet is ioyfull, comfortable, and well appaid and satisfied with Christe in her greatest want. For faith is not so highly commended as it is a worke of ours, for so it is imperfect as all others be that come from vs: but because it giueth all glorie from vs vnto God; therefore hathe it so iust commendation in the word of God. We giue the moste vnto it, bycause it giueth nothing vnto vs, that GOD may haue all glorie, and that he that will glorie, may glorie in the Lorde. We doe not exalt it aboue other things that proceede from vs, because it doeth exalt vs, but because it doth abase vs, that Christe may be exalted, therefore do we magnifie it. For faith findeth perfection in God, and imperfection in vs. Faith findeth true wisedome to be in Christe, charging all the worlde with folhe in their wit, (be they neuer so wise in the opinion of men) before they be lightened with the vnderstanding of his wisedome set forth in his worde. Faith findeth true righteousnesse in Christe alone, and chargeth all men with vnrighteousnesse in themselues, as withered braunches proceeding out of the rotten stocke of Adam their first father, vntill we bee grafted into Christe the rote of all righteousnesse.

Faith findeth true sanctification and holinesse of life in Christ, and chargeth all men how ciuily and honestly soeuer they liue in the iudgement of men, to be of a prophane and vnholy nature and disposition, except they haue it reformed by speciall grace from Christ. Faith findeth deliuerance from all daunger in Christ, and chargeth the deedes of all men, with want of abilitie in that behalfe. Thus we learne, that faith doeth finde all those thinges in Christe, and the want of euerie one of them in ỹ nature of man: nay, whiche worse is, a counterfet of euerie one of them deepely imprinted in vs: a counterfete wisedome

of manne his witte and inuention, for the true wisedome of his worde: counterfet righteousnesse of our corrupte workes, for the true rghteousnesse brought and wrought by Christe alone: a feigned deuotion grounded by our owne good intent, for holinesse and sanctification of life and well doing, guided & directed by his worde: a false persuasion to auoyde daungers by our owne satisfactions, in steade of an assured standing to his redemption, and deliuerie in all our necessities and wantes. These are the withered braunches of that rotten rote our olde Adam: and the nature and disposition of all men goeth this way, except they be reclaimed by Christe: as all those be (in his appointed time) that shall inherit with him in his kingdome. In as much as we doe clearely vnderstand what is in vs, before that Christ shall call vs: it shall be profitable to consider, whether (after ý Christ hath laide claime vnto his, & giuen them that in trueth which before they had in shewe) faith doth yet finde any such wante and lacke, that (notwithstanding such a change) it resteth onely in Christ, & refuseth to stand to any desert whiche this new obedience can claime. The Scripture is plaine, that faith findeth lack & want in man, notwithstanding ý he be chaunged and renued by Christ, from that he was before, & come to that perfection that euer any man hath attained vnto. This will appeare most plainely in the consideration of those seuerall commodities which (as we learned before) are brought with Christe. We that be Christes doe receiue wisedome from Christe, yet is there wante of wisedome in the childe of GOD that hath receiued the greatest portion thereof, according as it is written to the Corinthes. Now we see in a glasse darkely, but then shall we see face to face. Nowe I knowe in parte, but then shall I knowe euen as I am knowen.

1.Cor.13.12.

We

We that be Christes doe receiue righteousnesse from him by faith, but we haue such wants in our faith while we be heere, ỳ this is the prayer of the Church and euery member thereof, so long as they liue: Lorde increase our faith: I beleeue, Lord help mine vnbeleefe. We receiue sanctification and holinesse of life from Christe, but in that measure: that it is the continuall prayer of the church vnto the end, Forgiue vs our trespasses, as we doe forgiue them that trespasse against vs.

The faithfull that haue beene deliuered from many daungers already by Christe, who is their redemption, haue yet for all that many dangers and troubles abiding for them: insomuch that it is thus written of the estate of them: For thy sake are we killed al the day long, we are accounted as sheepe for the slaughter. Rom. 8. 36. And if they shoulde escape all other, yet death will surely haue to doe with them all at the last, and will not resigne her right vnto any. These are plaine prowfes that the faithfull neuer stand satisfied with any thing in them selues, as beeing perfect in it, but alwayes returne vnto their mediatour and redeemer Christe, where is the perfection of that whiche in small measure abideth in them selues: who hath these thinges perfect in him selfe, not for him selfe, but for vs.

And therefore the holie Ghost doth not say (whiche notwithstanding in trueth he might) that Christ hath made vs wise, righteous and holie, but he sayth that Christ is made vnto vs wisdome, righteousnes & holines, adding ỳ cause therof in these words following: That he that will glorie, may glorie in the Lord. For faith refuseth to glorie of any thing in it selfe, finding want in all things, that it may glorie in the Lorde alone. For it is no praise worthy of him, if he be but fellowe with vs in the worke, but when we are truely taken (as we are indeede) for nothing, and that that

commeth from vs as no sufficient payment, then receiueth the Lord the whole right of his glorie, whiche otherwise is cleane darckened, when it is made to patch vp ẏ which we had begunne. Let vs therfore neuer forget this, that we doe magnifie faith aboue all that whiche doeth come from vs, not simply, bycause it fasteneth harde vppon Christe: but because it so taketh holde vppon him: that it letteth go all the holde that it hath of any thing in it selfe. We may not therfore onely consider, whether we haue any stay in Christ: but whether we haue such a stay, that acknowledgeth vs vnstayed in our selues, and therefore to be vpholden by him alone. For faith ioyneth riches to pouertie, and bringeth plentie vnto the emptie man.

Nowe let vs pray vnto our heauenlie Father, that his true faith may be increased in vs. &c. Amen.

¶ *The xv. Lecture vpon the*

Gospell of S. Matthew, the 6. Chapter, the 9. and 10. verses.

9. Our father which art in heauen, hallowed be thy name, thy kingdome come, &c.

WE haue learned already what faith is, & therefore order doth require to speake somewhat of prayer, being suche a fruit and effect thereof, as cannot be parted frō it. For as faith is weake or strong, so are prayers colde or carefull, sparing or plentifull, because true prayer receiueth life from faith, whiche without it is deade and nothing worth.

And

And because faith quickeneth prayers, we may truly iudge of faith by our prayers: colde prayers, colde faith: few prayers, little faith: they increase and decay together, they arise and spring vppe bothe at one time. In this treatise of prayer, before I shall expound the petitions, that is, what thinges are to be asked, it shalbe very profitable to speake somewhat before, necessarie for the preparing of vs therevnto.

Prayer bringeth a tryall & experience of Gods goodnes towardes vs, when we perceiue that to be giuen vs which we are assured that we haue often and earnestly begged in our prayers of our God, whereby our faith and persuasion of his goodnesse towards vs, is strongly confirmed, & we our selues drawen in trueth, to honour & praise him.

Herein the firste thing to be considered is, the vse and end of prayer, whiche is to bring vs to such triall and experience of Gods goodnesse towardes vs: as may force vs in trueth to honour and praise him. For we cannot heartily honour and praise him, of whose goodnesse towardes vs we haue no certeine knowledge. And how shall we haue certeine knowledge and true triall of his goodnesse towards vs, but by receiuing and tasting therof? And how can we stand better assured what we haue receiued, then by finding that giuen vs, which we knowe and well remember that we haue asked & begged before at his hands in praier? So that prayer leadeth vs to this certeine and assured knowledge of Gods good meaning towards vs, which is ꝯ founteine of all true seruice & praise of God: while prayer goeth in euery necessitie to trie for it selfe the goodnesse of God promised in his worde, and bringeth with it a true certificate and good experience thereof, in that his suite is graunted, and he in his prayer is comforted.

And this assurance of God his particular regarde and fauour towardes vs, bringeth with it a seruing and honouring of God in trueth. And therfore Solomon rendereth this reason why he would haue the Lorde to graunt the petitions that his seruaunts should pray for: That (saith he) they may feare thee as long as they liue. It is his reason also why he would 1. Reg. 8. 40.

haue the straunger (whiche was not of the people of Israel) heard in all that he called for: that all the people of the earth might knowe his name, and serue him as did his people Israel. For it is this assured knowe-
1.Reg.8.43. ledge of a speciall good wil of God towards vs that inclineth our heartes to the true worshipping of him. All men knowe that God is good, but all men knowe not that he is good vnto them. All beleeue that he is good, but all beleeue not that he is good vnto them, yet is that the true faith, and therefore is prayer a true fruite of faith that confirmeth vs therein: according
Psal.116.1. as the Prophet Dauid testifieth of himselfe, that he loued the Lorde, because he had heard his prayers.

Our faith hath neede of all the helpes that can be, to strengthen it withall in temptations, and therefore this triall of it, (when we receiue comforte of our prayers, hauing his good will brought home vnto vs, and therefore by so good experience assured vs, that we can shewe good euidence for it,) is not to be neglected but highly to be accounted of. If GOD haue made vs many promises to helpe vs in our necessities, and we shall not once haue sent our prayers to make triall thereof: can we haue any great hope at our need of his helpe, hauing no holde but by his bare promises, which long time before were made vnto vs, but neuer tried by vs to haue any trueth in them?

Let vs not tempte the Lorde, in differring this strengthening of our faith, which hath neede of all the vpholding that may be had: and all will be tried in triall to be little enough. It behoueth vs to loke vp our euidence, for we deale with that aduersarie that neither wanteth skill to espye his aduauntage, nor will to holde it to the vttermoste: and prayer is that whiche bringeth triall of GOD his good will to vs particularly, in that, by prayer we are comforted

and

and relëeued, whensoeuer we shall open our griefes and wantes vnto our GOD. For albeit the Lorde might giue it vs without asking, yet it is his will that we should aske, ẏ we may knowe we haue bëene hearde: and by that meanes receiue assuraunce of his goodwill towardes vs.

It hath bëene saide before, that it is one thinge to be persuaded that God is good: and another to bëe persuaded that he is good to vs. It is one thing to bëe persuaded that God giueth all thinges, and an other that he giueth them to vs a pledge of his speciall goodwill and meaning towardes vs. The faith of God his children persuadeth them of goodwill from the Lord, meant particularly to them: and in their prayers they take in, outwarde benefits no otherwise: but as speciall tokens of his fauour, who now is at one with them, & tenderly doeth imbrace them. And the Lord hath appointed prayer to be a helpe vnto our faith in this parte, that a man obteyning by asking, might knowe that he were of some reckoning with the Lord: and might bring it out as a proofe against those temptations that should shake his faith, in calling it into question whether he were regarded of the Lorde or otherwise.

We sëe that Dauid stengtheneth his faith in the hope to be heard for his present suite, because the Lord had confirmed his goodwill towards him in hearing his prayers before. Sure it is, that if the Lorde will giue vs thinges vnasked, much more will he giue vs that which we haue intreated him for. And if we get no comforte that way, our hope is small. This helpe of our mistrustfull disposition, that we should come by benefites through intreatie and prayer (where we may plainely sëe that we are greatly regarded and not without reckoning before him, in that he vouchsafeth Psal. 4. 1.

to aunswere vs in our motions, made vnto him for our welfare) is a singular vse and ende of prayer, which meruellously addeth to the force of faith. This singular vse and speciall ende of prayer are they depriued of, that vse to pray vnto GOD in an vnknowen tongue. For if any particular benefite be giuen them, they knowe not whether it hath come at their intreatie or no, because they knowe not what they haue prayed for: and so receiue they no sure and certeine testimonie of the Lords helpe. It is a singular blessing, to haue his goodnesse towards vs particularly in assured experience. It will be answered for them that pray in an vnknowen tongue, that it skilleth not though they them selues knowe not what they pray, in asmuch as God knoweth all things: and therefore vnderstandeth it. This answere were to some purpose, if the institution of prayer were in regarde of GOD alone without consideration of vs: but prayer is appointed (as we haue already heard) that our weakenesse of faith might haue as it were sensible holde thereby, and such as woulde suffer no exception to the contrarie, in that we haue felt him helpe vs there, wherein we haue requested his helpe by name and speciall request: so that there hath beene frendly communicating together, we asking, and he giuing that which we haue asked: we requiring, and he subscribing vnto that request. As for those that pray in a tong vnknowen, how can they assuredly know ỹ he fauoureth them, in graunting that which they haue required, whē they know not what it is ỹ they asked? And therefore their faith doth receiue no strength by their praier that can stand in any trial. This vse also of prayer which consisteth in bringing help to our faith, reproueth those ỹ pray onely in some vniuersall speach, & doe neuer particularly & by name offer to GOD the requests of any thing that doth vexe them.

They who are accustomed to pray in an vnknowen tong, want this speciall fruit of prayer, to haue experience of god his goodnes toward them: for how can they knowe that God hath granted their request when they know not what their request was that they made vnto God?

them. The erampele may be this. Some only in generall wordes vse to pray ẏ God would bleſſe them, or that God would make them his ſeruants, or that he would kéepe euill from them. But they are not accuſtomed to pray for his bleſſing in any ſpeciall cauſes which they are deſtitute of: neither come they to God, to craue his grace to ſerue him in this or that particular obedience, wherevnto they are bounde, and yet knowe them ſelues to be wanting therein, and therefore can they ſée no ſpeciall fruite of their prayers to help their faith withall. We doe ſée then apparently, that this fruit and effect of prayer, to ſtrengthen our faith in the perſuaſion of God his good will towardes vs: is a meruellous profitable meane to incourage vs to praier, being ſo ſtrong a fortreſſe of our faith.

The ſeconde thing that is to be required of him that ſhall pray in trueth, is, to beare a good affection, and heartie loue and good will to the worde of God, to ſée the Lorde honoured thereby, either in dueties commaunded of him, and performed: or elſe in promiſes made by him, and fulfilled. The Lorde reigneth by his word: and his honour is acknowledged, when that is reuerenced: he is magnified, when it is obeyed: he is iuſtified and honoured, when thinges fall out according to the trueth thereof. For by his word hath he made him ſelfe knowen alwaies, and by ẏ as he made the worlde, ſo hath he appointed to gouerne and iudge the worlde, making him ſelfe glorious in performing the trueth thereof. And therefore we ſéeking his glorie and honour in our prayers, as we muſt doe, (if we ſhall pray to any purpoſe) muſt ioyne wᵗ his worde

Bicauſe the glorie of God conſiſteth in performing the trueth of his word, thoſe who ſhall truly pray vnto the Lord, muſt not onely knowe his will reuealed in his word, but alſo haue a deſire and inward longing to ſee the ſame performed in them whether their prayers be to obteine grace in

to doe ſome thing that he hath commanded, or in their trouble to atteine ſuche helpe as he hath promiſed for his in his word. The prayers therefore of men that are altogether ignorant of the will and worde of God, are here reproued, as alſo the prayers of thoſe that hauing knowledge of his word, haue no inwarde longing and deſire to ſee the ſame performed in them ſelues and others.

in them, either praying to haue some grace giuen vs, to walke in some duetie that he hath commanded, that in that dutie he may be honoured: or else in our affliction to find some comfort: (according as he hath promised,) ẏ he in the trueth of his promise may be glorified. And because the prayer that is approued, must procéede from the desire of the heart, longing & lusting after that whiche in prayer he desireth: therefore is there in the hearts of them ẏ pray aright, a loue, likeing, and heartie affection, that longeth hungerly after the righteousnes and trueth of the word to sée it established and vpholden: and namely after that dutie or promise, that in his prayer he desireth to haue performed. As there is loue toward ẏ lawe where true prayer is, so is there gréefe and misliking for their transgressing of the lawe to be found in like manner win his hart, ẏ prayeth in truth vnto ẏ Lord. For if ẏ kéeping of the lawe be vnto any his delight, the transgressing of the lawe in like manner must be his gréefe. It is plaine then, that true prayer must not onely be directed by the lawe and commandement of God, but also must ioyne in desire and affection with the same.

The glorie of God is coupled to his word, and therfore must prayers (being the desire of the heart) goe in desire after the same, according as we haue the example and practise of the Prophet Dauid at large in the Psalmes, where it is apparent that he placeth al the honor of God, in his word, sometimes praying to haue his petitions graunted that he might kéepe his commandements, somtimes taking comfort, and assuring him selfe that he should be heard, because he had a loue vnto his lawe: plainly affirming (as appeareth in that Psalme) that saluation is farre from the vngodly, because they séeke not his statutes: wherein his glorie consisteth: as we may learne if we goe no further for

Psal. 119.

Vers. 155.

proofe

proofe thereof, then vnto the Lords prayer it selfe. For after mention made of hallowing of his name, and comming of his kingdome: there followeth ẏ request of doing his wil here in earth because his honour, glorie, and dominion is seene in the obedience to his will reuealed in his word.

Herein we may clearely see sentence giuen against all such prayers, as (proceeding from a heart ignorant of the word of God) goe after their owne good deuotion, whiche is the honoring of them selues: and not after his good will reuealed in his word, whiche they are vtterly ignorant of. Where we may clearely see, what account is to be made of Popish prayers, where the worde of God is not knowen of the most, and not regarded of the rest: holding it for a sure principle that Ignorance is the mother of deuotion.

To all suche prayers the Lord doth answere, (according as it is written in the Prouerbes:) They shal call vpon me, but I will not answere: they shal seeke me early, but they shall not finde me: because they hated knowledge, & did not chose the feare of the Lord, A iust recompense of reward, not to be heard when they in their distresse shall by prayer speake vnto the Lord, because they refused to heare the Lord speaking to them in his worde. Prou. 1. 28

Here also are the prayers of all suche reproued, (notwithstanding they haue knowledge of the word, and followe not their good intents in praying vnto the Lord) as haue no affection, ioy, delight, nor good liking to see the lawe and the duties thereof performed in their life: nor yet any veratiõ or griefe in them selues for transgressing the same. For prayer is a desire of the minde, and therefore most desirously affected after that which it seeketh, which is the lawe and commandement of the Lorde.

Where-

Whereby it appeareth also howe fruiteleſſe thoſe prayers are that come but from the lippes alone, the hart being altogether holden with other matters, and occupied wholy about other delightes. The thirde thing that is required to prayer is, that it proceed from an emptie hart, which findeth want in it ſelfe of thoſe thinges that it beggeth. For if a man feele no want of that whiche he asketh, he can neuer be earneſt in asking.

True prayers doe proceede frō an emptie heart, finding want of that which it prayeth for, which cauſeth hartie and earneſt prayers: thoſe therefore who ſeldom or neuer by the lawe of God take a true vewe of their wants, can neuer pray with that importunat ſute which the Lord requireth, neither thoſe who ſee not an inabilitie in all the outwarde meanes of helpe whiche they doe enioy to doe them any good, vnleſſe the lord bleſſe them, giuing power and ſucceſſe vnto them. Luk. 11. 8.

The danger hereof is then moſt to be feared, when we pray for thoſe things, the meanes wherof we haue at home. As when a man prayeth for ſucces in a matter hauing either ſuch wiſdome in himſelf, ſuch welth, or ſuch friendes: that it is likely their nēede to be no doubt made of the ſucceſſe. It is hard in ſuche like cauſes to come to God with an emptie hart, to begge it as earneſtly of him as if we wanted al ſuch helpes. And yet are all our prayers but a dallying with God, when we ſhall nouriſh a ſecret opinion in our hearts, that we haue that helpe within vs, for the whiche in wordes we are bēcome ſutors vnto him in our prayers. When a wiſe man goeth about matters that vſually are compaſſed by wiſdome, or a rich man about that ẏ commonly we ſee compaſſed by riches, a learned man about that whiche is perfourmed by learning, (and ẏ like is to be thought of all ſuche like matters:) commonly there are either no prayers at all to God for ẏ accompliſhing of them, or if there be any, they are ſo cold and faint, as bewrayeth this ſecret opinion to be nouſeled within, that they ſhall not doe greatly amiſſe, though there come no help by their prayers. For ſurely, if the helpe at home were in trueth doubted not to be ſufficient, the ſuite of reliefe abroade would be earneſt. The importunate ſutor is he that ſpēdeth of his ſuite as we read in Luke, & he ẏ is pinched with want,

want, will spare no speeche for his relefe: but he that feeleth no want, is to learne as yet how to beg. The prayers therfore of such, as seldome or neuer examine themselues by the law, and commandements of God, are greatly to be feared: nay, are plainely to be charged with dallying in their petitions with the Lord. For there is the sight of all our pouertie plaine and euident, and all the sight that we haue of it otherwise, is but a false light had in the shopp of Sathan to vtter counterfet wares withall. The fourth thinge required to prayer, is, that we haue an assured hope of help from the Lorde, a sure beleefe to obteine that whiche we do aske: for therefore is prayer an acceptable worship to God, because it ascribeth vnto him that honor of mercie to be helpefull to our miserie, when he is called vpon: neither tying his mercie to good deseruing, nor yet his power to second causes, as if where they had no deseruing, he had no mercy, or where they had no instrumentes of helping, he had no hand or power to helpe. God is not truely honoured of the wicked, where either he is taken to be but a vaine name and deade thing, in whome there is neither mercie nor power to be founde in our necessitie, (as the Epicures and Belliegods think, whatsoeuer they say, (or else suche weakenesse and imperfection in both, as cannot go but by holdes and helps from vs.

It is required in prayer, that we haue an assured hope to be heard for the merit and deseruing of Christ, & that we doubt not because we come in his title & name, but that the Lorde will graunt our requests: for whosoeuer obteined any thing of the Lord, they brought no merite or desert of their owne for it: but offered their prayers to be accepted onely in the righteousnes of Christ.

Our sinne then may not weaken our faith be it neuer so greate, when there is true repentaunce for it: for that shoulde darken the praise of his mercie: nor yet the want of all those meanes that haue any likelihode to helpe the matter, must driue vs to despaire: for that were to abridge and diminishe his power. The prayer therfore that is ioyned with faith, cannot but be acceptable vnto him, giuing him the honour that is due vnto his name, and because of that, being

all

an acceptable seruice and sacrifice vnto the Lord. But prayer without faith, (despairing to be heard) dishonoureth the Lord, and is returned without any comforte or hope of helpe, according as it is saide by the Apostle Iames, that he that doubteth and wauereth is like a waue of the sea tost of the winde and carried away, which shall not receiue any thing of the Lord. Yet herein we are to be admonished, that we doe not take either that anguish and feare of the flesh in daunger and trouble, or yet the weakenesse and feblenesse of faith, to be that wauering, that the Apostle speaketh of. For feare and anguishe in trouble, weakues also in faith, are euer to be founde in flesh, and will not be vtterly remoued, so long as we abide in this mortall life. That prayer that by faith holdeth out & continueth to follow the Lord (notwithstanding some feare of the flesh and feblenesse of faith be found therin) is sure to speede of her purpose at the last. For patience will bring experience of his goodnesse, and experience bringeth hope: for by continuing our prayers to the Lorde in the time of trouble, we are sure to find such mitigation thereof, as not onely maketh it so tollerable that it may be borne: but also leadeth vs to a further hope, in that experience of mitigation alreadie had: which thing is better learned with vse, then it can be made plaine by any rule. Onely we haue to take heede, lest we should let goe the experience of his goodnesse towards vs: either in hauing taken away trouble at our request, or else in hauing asswaged the rage thereof. For experience strongly vpholdeth hope, and mightily battereth downe despaire. And nowe to incourage vs to prayer, we haue not only a commandement for it (which maketh our obedience herein better then a sacrifice offered vnto God, & our contempt and neglect of prayer, sinne & rebellion against God)

Iames. 1. 6.

Psal. 50.

but

but also most plentifull and louing promises to allure vs with assured hope of reward, as it is written in Matthew: Aske and it shalbe giuen you. Knocke and it shalbe opened. Seeke and ye shall finde. What man is there among you, whiche if his sonne aske him bread, would giue him a stone? If ye then which are euill, can giue to your children good giftes, howe much more shall your Father whiche is in heauen giue good things to them that aske him? These promises which are grounded in the mercies of God, haue made the godlie conceiue hope to pray vnto him, and not their owne worthinesse: nay, they haue turned away their eyes from the feare of their owne sinns, after the hope of these promises made in mercie vnto his. A notable example whereof we haue in Genesis. Where Iacob after he had confessed that he was not worthie the least of those benefites whiche he had alreadie receiued: yet notwithstanding is imboldened to pray for other benefites, because God hath promised. The promises of God are founded in his mercie: and therefore performed, bicause of his mercie. These promises made all the godly that euer were in any age bolde to pray. We therefore hauing the same promises, haue also the same hope and holde of his mercies that they had, and the same commendation of our cause and sutes whatsoeuer. For all their hope did hang & depend vpon the gwdnesse of God promised in his worde, therefore let vs not be guiltie of so great sinne against our owne soules, as to be disobedient (by our neglect of prayer) to the lawe and commaundement of our God: neither yet so iniurious vnto the Lorde, as through infidelitie and mistrust to call into question ỹ veritie of his word and trueth of his promises, which are performed vnto vs in our mediatour and redæmer Christ Iesus, in whom all the promises are fulfilled.

Matt. 7. 7.

Gene. 32. 10. 11

2. Cor. 1. 20.

When

When the question is then of our vnworthinesse, let vs call to mind that there was neuer any man vpon yearth, no Saint or seruaunt of God, how holy or blessed so euer, that was heard for himselfe: or had the promises performed vnto him in respect of his owne worthinesse, but onely in and for Christe, to whome the promises were made, who is the heire of all thinges, as it is written to the Hebrues: and therfore no man hath true title to any promise of blessednesse, but in his name and for him, because he is a part and member of Christe, who is Lorde of all, and hath true title therevnto. Our hope ariseth in the right of Christe, our claime is good in his title, our comforte commeth by his interest. We being therefore members and partes of him, haue lawful title in his name, who is the true and the lawfull heire of all the inheritaunce, notwithstanding that in any title that wee can shewe for our selues, (as from our selues,) we remaine without hope of any helpe or comforte by suite to recouer any thing at all: a deede of gifte being before made vnto the Lorde Iesus, of that inheritaunce and all that belongeth thervnto. Euerie gift & graunt that is made, passeth in his name, and whatsoeuer suite is recouered apperteining to our happie estate, it is entred likewise in the title and right of him, and is giuen vnto vs because we are members of him. The first Chapter of the Epistle to the Ephesians maketh a plaine proofe hereof, ỳ we haue no spirituall blessing but in Christ, because we are his, and in him, whome the father hath appointed to the lawfull inheritour of all thinges. It is in plaine wordes affirmed by the Apostle to the Corinths, that the faithful are by the appointment of God the Father, in Iesus Christe, who is made vnto them, (as before we haue heard) wisedome, righteousnesse, holinesse, and redemption, that he

Heb. 1. 2.

Ephe. 1. 3.

2. Cor. 1. 30.

he who will glorie may glorie in the Lord'.

Those therefore that enter their suites and petitions to God the Father, in the title and right of any Saint, Angel, or Apostle whosoeuer: whether they passe in their names alone, or in Christ his name and theirs together, they enter their suite amisse, & therefore shall neuer profite by it. They take vppon them to frustrate that graunt made from God the Father to Iesus Christ alone, making an alienation thereof vnto others at their owne will and pleasure, cancelling that deede of gifte, and forging a newe, wherein the virgine Marie & others are made parteners with him, affirming that the suites and petitions must procéede in their name also as well as his. That blasphemous prayer of theirs is not vnknowen vnto any. *Tu per Thomæ sanguinem, quem pro te impendit, fac nos Christe scandere, quò Thomas ascendit.* Thou Christ for that bloude whiche Thomas for thee did spende, Make vs clyme thither, whither Thomas did ascende.

If they woulde qualifie their spéeche, their owne practise will condemne them. For they haue prayed to be accepted in the title, right, and deseruing of the Saincte, making mediatours to him, who is for vs alreadie, and our alone mediatour in déede, making him a straunger or enimie rather to be appeased by others: when as in verie déed he is our best and dearest friende, appointed our mediatour, and standing on our parte to appease other. Whose affection that it standeth better towardes vs then the affection of any Saincte or Angel, herein we may be persuaded, if we be not willingly and obstinately blinde: for that hee hath tasted of that infamous death of the crosse for vs, when we were enimies to him. Rom. 5.

The like affection was neuer founde in any Saint or Angel towardes vs. Shall we then make him fur-

ther off in affection, then the Angels and Saintes, & that they shoulde be soner inclined to pitie towards vs then he, and therefore we shoulde beeginne with them in our prayers for the appeasing of him? This is not to make him the peacemaker, but the partie to be appeased. This is not to make him the man that shoulde make them one who were at variance and debate, but to make him one of the two, that being at variance, were to be made one. The word of God appointeth him the onely mediatour and peacemaker betweene the righteous God and vnrighteous man: it is therefore the worde of man, and no worde of God, that maketh the partie that is at variance with man, and must be reconciled by an other. Is he who came downe from heauen, leauing so great glorie, and laying downe his owne life for vs, when we were his enimies, nowe become so cruel, that Saintes and Angels must be made for vs to stay him? Is the matter fallen out so farre otherwise then he could discerne, that comming with the minde and affection of a mediatour for vs, he cannot now without a mediatour be at one with vs? The Leuiticall priesthod did shadow out vnto vs the priesthod of Iesus Christ. Their highe priest was their mediatour and peacemaker, that in offering vppe sacrifice made peace betweene God and them, but there was neuer any meanes appointed to appease the priest, nor any mediatour made for the people vnto him, neither yet any ioyned with him. It appeareth in Leuiticus, that it
Leuit. 16. 17. was vnlawfull for any to abide in the Tabernacle of the Congregation, when the priest went into the holy place to make attonement, vntill he had made an end. Wherein was plainly signified and established the trueth of the alone mediatour Christe Iesus, in whome the trueth of this shadowe and figure was apparently

apparently seene: For when hee was to offer vppe him selfe for our sinnes, had hee any helpe from any Sainct or Angel? Was there at any time such infirmitie seene, euen in the best of his Disciples, as then when the Lord went about the worke of our redemption, all forsaking him, and some swearing and forswearing that they neuer knewe him? For it behoued him to goe aboute that worke alone, not beeing ioyned with others, nor hauing helpe or ayde from any.

It will bee graunted, that in the worke of redemption, there is none to bee ioyned with Christe, but that he alone is the mediatour of redemption, finishing that him selfe none otherwise, then as the high priest was alone in making attonement for the people: but in the mediation of prayer and intercession they say that others are to be ioyned with Christ, and that Saintes and Angels are to be made on our part for vs vnto him. Let it be shewed then that there was appointed of God, or practised in the Leuiticall priesthode any mediatour of intercession for the people vnto the high priest, whiche must haue beene shadowed out there, if there had beene any suche thinge in trueth brought by Christe, and therefore nowe to bee vsed of vs.

For, according as it is written to the Hebrues. Heb. 8. 4. 5
The priestes that according to the lawe offer giftes, doe serue vnto the paterne and shadowe of Heauenly things.

This which hath beene saide of faithe in the mercies of God shewed vnto vs in Christ the alone mediatour and redeemer, teacheth vs to be humble in all our prayers, refusing all our owne righteousnes and deseruing, casting off all the opinion thereof, hauing

all our hope to bee heard arising onely in respecte of the mercies of Christe assured vnto vs by faith: remembering alwayes that the proud Pharisee boasting of his good dædes in his prayer is refused, when the poore Publicane is receiued making mention of no thing but his miserie, sinne, and wretchednesse, and therfore appealing vnto mercie in earnest suite calling vnto God for that alone. Luke.18.11.

In that prayer which is appointed vs by the Lorde Jesus we doe call God, Our Father, to assure vs of his tender fauour towardes vs. For that is (as we haue heard) aboue all things required. Neither is it possible wout this persuasion of his fatherly affection to please God. For without faith, it is impossible to please the Lord. Therfore is it set in the begining, because without it there is no enterance vnto him, nor hope of being heard at his handes. Neither must we onely bee persuaded that the Lorde fauoureth vs, and is become a father vnto vs: but also that in regarding our prayer, & harkening vnto the petitions that we shall make, he will make knowen this fatherly affection and good will that he doth beare vs. For when we are about to pray vnto him, we are charged to be mindfull of this, that he is our Father, and so to call him, because in the hearing of our requestes, we shalbe assured so to finde him. Hebr.11.6

Marke it well therefore, that when wee are to pray vnto him, we are taughte to call him Father. The Lorde cannot truely be saide in any respect to be farre from his, yet in prayer is he saide especially to drawe nigh vnto them, as appeareth in Deuteronomie, and in the Psalmes. This is the thing that we ought to be resolued fully of, that it is the will of our heauenly father by hearing ỹ prayers of his to testifie his good will towards thē, to giue thē experiēce & trial Deut. 4.7. Psal.145.18.

of

of it that way, to the strengthening and increasing of their faith. Being therefore redie to pray, let vs consider a while of the promises made vnto them that Aske, Knock and Seeke, that we may be persuaded by them to finde him fatherly affected & inclining to our demaundes. For that doth this worde Father in the beginning of our prayers offer to our consideration.

His being in heauen, that is immediately spoken of after this naming of Our Father, doth put vs in minde of an heauenly maiestie and power in him, able to goe through with the purpose of his good will towardes vs, that in nothing our hope of being hearde may be hindered. This helpe that is offered vnto our faith in prayer, doth tell vs that the hearte of man is hardly resolued of this thing in trueth, that the Lord is so present alwayes by good wil, power, and effect, at the suite of his seruants, that therby they take true triall of his great good will towardes them, matched with heauenly power, maiestie, and glorie, for the performance thereof: And that there is great difference betweene this faith, and those opinions that commonly men are wont to conceiue of God. For the common prayer of the greater sorte, (notwithstanding they be liberall of wordes and sparing of no paines therein:) yet are they far from this persuasion required of necessitie vnto true and faithfull prayer. They receiue hope and are confident by reason of the laboriousnesse of their paines in the multitude of prayers, and other doings of their owne deuising: they knowe not what the mercie of God meaneth, which onely worketh hope in his, and maketh them humble euen in the doing of those thinges that are commaunded of him, because it is the meere mercie and goodwill of God that hath wrought them in those that be his, and that

doth accepte them and take them in good part at their handes. The end and marke that the seruauntes of God shoulde sett before them in their prayers and petitions, is to haue the Lorde glorified by performing ỳ vnto his which he hath promised, to haue his mercie & power to come vnto the eies & eares of men, so euidently performing the truth of his word, ỳ they may sée & be forced to confesse that he ruleth heere in earth.

When we are readie to pray either for good things to be giuen vs, or for euill thinges to be taken from vs, the care to haue God his mercies magnified, and his goodnesse promised towardes his to be séene and come to light thereby, to the credite, name, and glorie of the Lorde: ought principally to prouoke vs, and to be the chiefe thing that shoulde moue vs, to make suite either for any good thing to be giuen vs, or to be eased of any affliction.

And therefore are we taught in this his prayer, (which is a paterne vnto all our prayers) to beginne them with the desire that his name may be hallowed, and his kingdome may come. In the which petitions, by consẽt of all ỳ godlie learned, we ought to haue our mindes and senses wholy shut vppe within the desire that he might haue a wonderfull name, and bee séene & knowen to reigne as a king, in performing ỳ trueth of his worde here vpon earth. And notwithstanding our good & benefite be not diuided from this his glorie, but most nérely ioyned there vnto: yet must we flie ouer the care of that in our thoughtes, and beginne our requestes in the earnest desire to sée the tryall of his mercies and power promised vnto his, experienced and made knowne in trueth and in effect. Therefore you shall not looke for at my hands any seuerall declaration, what particular things are cõteined vnder the hallowing of his name, or the comming of his kingdome:

dome: for that were infinite, in asmuch as there is no trueth promised in his worde performed, but in that same his name is hallowed, and his kingdome commeth. And I tolde you euen nowe, that it was the desire of his name, and his glorie, that must sende vs to prayer, and goe before all our owne priuate commodities and respectes whatsoeuer.

When we doe pray that his will may be done in Earth as it is in Heauen, we are admonished in that petition, that the glorie of his name, and the power of his kingdome, are not sundered from his will and worde. It may not once enter into our thoughts, that the Lord will be glorified in shewing forth the greatnesse of his power and goodnesse, any otherwise, then as he hath declared in his word, which is ỹ true witnesse of his will. Wherefore whensoeuer we are truly touched with the glorie of God his name, or the aduauncement of his kingdome, we are desirous to haue some thing performed, whiche in his worde he hath approued. In this petition, we haue warrant to pray vnto the Lord for any thing that in his word he hath promised to bestowe vppon his, and therefore are we taught to inquire at his mouth, I meane euen at his worde, what his will and pleasure is. For to presume to aduaunce his glorie, otherwise then he hath shewed vs in his word, is to tempt the Lord: and to imagine to glorifie him, or to purchase praise vnto him, with that which by his word cannot be approued is not to honour, but to dishonour the Lorde: for hée hath coupled ỹ glorie of his name & the honour of his kingdome, to the doing of his will. It was declared of late, that not withstanding the glorie of God & the commung of his kingdome, bee not diuided from the cõmoditie of his seruants: yet ought his seruantes to cast their eies vpõ his glorie alone, in ỹ recital of those

The name of God is hallowed, and his kingdome commeth, when any of his commandements are obeyed, or any of his promises performed and the desire of his name & glorie must prouoke vs to require obedience to his will and performance of his promises.

whē the word of the Lord is obeyed, then is his name hallowed, and then doth his kingdome come: for the Lord hath coupled the glorie of his name to the doing of his will.

petitions. In like manner ought we to iudge of this petition: where we doe craue for the doing of his wil, that in requesting of any thing agreable to his will we ought not so much to loke vppon any commoditie comming to vs thereby, as vnto this, that therby his will and pleasure taketh place, & he is sene & plainly perceiued to be iust & true in his word, and so by that meanes his kingdome is truly acknowledged, and his name hallowed. We doe confesse that he ruleth according to his worde, but when we se the experience therof, that which before was faintly in the mouth, is nowe strongly conceiued in the hearte.

And whosoeuer he be that hath the greatest portion of faith and most assured persuasion of the good will & power of God, that it watcheth alwayes for the performance of his will reuealed in his worde, hee hath néede notwithstanding to haue his faith strengthened by experience and triall of the mercies of GOD visibly performed in the gouernement of his Church.

The Sainctes and seruauntes of God are desirous alwayes to haue his honour aduaunced and his kingdome acknowledged, by the ordering and gouerning of things here in earth according to his word, & therefore after ỳ Solomon had made an ende of intreating the Lord to heare the prayer of his seruaunts in their seuerall necessities (according as they are recited in the boke of Kinges) he rendereth a reason why he woulde haue the Lord to graunt their petitions: That (saith he) all the people of the earth may knowe that the Lorde is God and none other. 1. Reg. 8.

This is the cause why the seruauntes of God are desireous to haue their petitions and prayers whiche they make according to his will, to be hearde and graunted, euen that the glorie of his name may be aduanced, that it may be sene that he ruleth & none other

and

and that experience may iuſtifie the gouernement of God after his worde.

Here we ſée that blind & ignorant prayers (what deuotion and good meaning ſo euer be pretended) are no prayers that euer the Lord will accept of, and that ſuch as do not ſerue the Lord after his worde, are cut off from all hope to haue their prayers heard to any benefite or comfort of theirs, becauſe the Lorde hath ioyned his mercie and power wherein he will be glorified, to the perfourmaunce of his will, for the comfort & good of thoſe that doe ſerue him after his word.

Therefore doth the Prophet Dauid make his ſéeking out of the precepts of God a perſuaſion that he ſhalbe heard. Saue mee (ſaith he) for I haue ſought thy precepts. And in the ſame 173. verſe, Let thy hand ſaue mee, for I haue choſen thy precepts. Likewiſe in the laſte verſe of that Pſalme he ſaith theſe wordes. I haue gone aſtray like a loſt ſheepe, ſeeke thy ſeruant, for I doe not forget thy commaundements. And not in this verſe alone, but in many other throughout this Pſalme, he conceiueth hope of béeing heard in his prayer, becauſe the Lord had giuen him a carefull heart to the kéeping of his worde, wherein his glorie doeth conſiſt. Pſa. 119. 94.

In as muche therefore as he was carefull of his glorie, he conceiueth hope that the Lorde will not bee vnmindfull of him, but is bolde in a godly hope to ſaye: Behold mine affliction and deliuer mee, for I haue not forgotten thy lawe. And ſometimes in this intreating of the Lord to heare him, he promiſeth in time to come, that he will kéepe the ſtatutes and commandements of the Lord, as it appeareth in the 145. verſe of that Pſalme in theſe wordes. Heare mee O Lorde and I will keepe thy ſtatutes. Theſe authorities from the Prophet are vttered to this ende, that Pſa. 119. 153.

we should not put those thinges a sunder, which the Lord hath coupled together. For the Lorde his glorie is not parted from his will reuealed in his worde: & whēsoeuer we haue in purpose to sanctifie his name, to get praise vnto him, and to aduaunce his kingdome here vpon earth: wee must procēde no otherwise then according to his worde, being assured, that it hath allowaunce and probation from the same. These three petitions do not so much note what seuerall thinges are to be asked, as with what minde those things that we aske according to his will, are to be desired: that is, euen with a hartie longing and desiring to sée his name sanctified, his kingdome established, & that which is to his good liking & wil accomplished here vpon earth: by bringing something to passe, whereof he hath declared his liking apparently in his word.

When we are to craue any thing at the hands of our God, the care of his kingdome, and the desire of his name, the longing also to see his will & pleasure take place, ought to moue vs thereunto.

If we shall craue any grace of him, whereby to haue our life bettered, & our conuersation amended: the care of his kingdome, the desire of his name, the longing to sée his will & pleasure take place, ought to be the thing that should moue vs thereunto.

Our petitions also for temporall blessinges, or to haue euils remoued from vs, ought in like manner to be made in the care and desire of his kingdome & glorie, who hath promised in his worde, that he wilbee nigh vnto his that call vpon him in trueth, & that he will heare the prayers of his that attende vppon his commaundements: both in blessing them with good things, & also in turning euil things from them. Such things therefore, we should also desire euen for the establishing of his name, credite & kingdome here vpon earth, according as the seruants of God haue done, as appeareth in many places of the Scripture. Helpe vs O God of our saluation (saith the Prophet,) for the

Psal.79.9.

glorie

glorie of thy name, deliuer vs and be mercifull to our sinnes for thy name sake. Wherefore should the heathen saye, Where is their God? Being most of all carefull least the wicked should triumph ouer the Lord, if that he should not stand by his, according as he hath promised in his word: but lay them open to all iniuries & reproches of the wicked, without hope of deliueraunce from him.

Now let vs pray vnto our heauenly father, that we may so be touched wͭ the glorie of his name, ẏ care of his kingdome, & desire that his wil may take place, as may comforte vs in the assured hope to haue our prayers heard when we cal vpon him, &c.

The xvi. Lecture vppon the 11. verse.

11 Giue vs this day our daily bread.

When Solomon had made request vnto the Lord for the people of Israel in the dedication of the temple, that he woulde vouchsafe to heare their prayers, when any of those seuerall occasions whiche there he maketh mention of, should oppresse them: in the end of his prayer, he requesteth the Lorde that he would defend the cause of his people Israel alwayes as the matter should require: that whatsoeuer necessitie or extremitie time should bring vppon them, he would haue a fatherly regard vnto them in that time of their necessitie & releeue them. This is that which is ment by Daily bread, that the Lord would graunt vs euery day, whatsoeuer shalbe the necessitie of that day, giuing alwayes the things of the day, in his day. For those be his words in that place according to the trueth of the Hebrue text.

We haue warrant to praye that the Lord would graunt vs euery day that whatsoeuer it shalbe that we haue neede of at that time.

In

3.Reg.8.59. In this petition we haue warrant to call vnto God for temporall benefites that we shall stand in néed of, whatsoeuer. The seruaunts of God haue gone before vs by their example, in applying the Lord with prayer when so euer the want of any thing did vexe them. In the booke of Psalmes we shall sée that Dauid in al distresses flyeth vnto God by prayer: cureing all his griefes, whether of minde or bodie, with no other plaster then prayer. That booke of Psalms being wel perused, will let vs sée the manifold vse and wonderfull successe of prayer. For sometime the Prophet cureth the griefe and languishing of his heart with prayer: sometime he recouereth the health of his bodie by prayer: in other places he putteth all his enimies to flight, with no other weapon then this of prayer: to be briefe, he maketh of prayer a medicine for all maladies, and spéedeth so well with it in all his necessities, that we may not onely say in bare words that it is A salue for all soares, but euen write vpon the head thereof Probatum est: for it is tryed to haue cured all griefes and vexations of what kind soeuer.

Psa.107.5.6 In the Psalme the Prophet declareth that hungrie & thirstie soules wandering in the wildernesse, and calling vnto God by prayer, are satisfied of him and sent away replenished with good thinges.

Vers.10. In the same Psalme he declareth in like manner, that men béeing in prison bound fast with chaines and yron, without all hope of helpe, calling vpon the Lord in their prayers are heard of him, their prayers graunted, and they deliuered.

Vers.17. The same Psalme maketh mention of men pyning away with sicknes, or heauines of heart, and yet by calling vpon him in prayer to haue béen cured, and to haue recouered that daungerous estate.

Vers.23. To conclude, in the 23. verse of the same Psalme the Mariners that call vppon God when the tempest doeth threaten

threaten death vnto them, are reported there to haue their prayers heard of the Lord, to be deliuered from that daunger, and to be brought to the lande that they longed for. What man not well instructed, woulde once haue conceiued hope to haue these or the like things holpen by prayer? What man (not well instructed in the word of God) would not take it to be a casuall thing that commeth (as it is said) by fortune when faire weather cõmeth after a tempest, or health doth succæde sickenesse, when deliueraunce commeth after imprisonment, or plentie after pouertie? These are so often sæne by experience to come one after another, that notwithstanding men haue in their distresse prayed for them, yet hardly can they be brought to thinke that they are blessings graunted to faithfull prayer: but rather imagine that they are thinges cast here and there vpon men at aduenture.

And therefore when men are in those or such like distresses, they hardly, or not at all, conceiue any hope to be heard. Seldome do they make any suit vnto God in faith, especially if those afflictions lay sore vpon them: but the children of God (knowing that they are promised to haue the Lorde nære vnto them in all that they shall call vnto him for,) and that they shalbe heard for the thing of the day vpon his day: as their occasion requireth, so do they sæke vnto ỹ Lord, being sure in continuance to find comfort at his hands. And why? they knowe assuredly that the Lorde will haue his mercie and power tryed and sæne hære vpon the earth, in hearing the requests of his in their distresse: that by that meanes he may be truely feared and honoured of them, according as it is proued in the booke of the Kinges: and also that by his hearing of their petitions in those their distresses, they may be confirmed in the persuasion that God fauoureth: 1. Reg. 8. 43.

reth them, remitteth their sinnes, and beeing at one with them is fauourably inclined vnto them in all their needefull demaunds.

Whosoeuer shall diligently consider of the places of Scripture in the olde testament, applyed by the Apostle to the forgiuenes of sinnes, shal easily perceiue, that the godly haue taken their deliueraunce from their distresses, as pledges of the remission of their sinnes, and assuraunces that God for Christe was at one with them. For their temporall blessinges were not receiued of them, but as confirmations of his reconciliation with them: which proueth that whiche was said before, that the Lorde heareth the prayer of his in their necessitie, to strengthen their faith in the remission of sinnes, & persuasion that God for Christe is become fatherly affected towardes them, his promises being visibly confirmed to them.

In Deuteronomie there are promises made vnto them that do giue diligent heede vnto the lawe & commaundements of GOD to obey them, that they shalbe blessed in the fruite of their bodie, in the fruite of their cattell, in their comming in and going out, in all that they shall put their handes vnto, in causing their enimies ỹ rise against them to fall before their face, and the cause is added in the tenth verse in these words. Then all the people of the earth shall see, that the name of the Lorde is called vpon ouer thee, and they shalbe afraide of thee. Deut. 28.10.

The Lord wil be knowē to be the God of his children, and to haue a kingdō here vpon earth by his fatherly

It is therefore moste assured, that the Lorde will be seene to be the God of his, and to haue a kingdome here vpon earth, by graunting them their requestes, when they shall call vppon him in their distresse: by leaning outward blessinges as plaine confirmations of his inward heartie good will that he beareth towardes thē. And for this cause do his people craue those tem-

temporall benefits, euen that it may be ſéene that hee ruleth vpon earth, ſtanding by his as he hath promiſed.

affection toward them in their requeſts which they ſhall make vnto him in their diſtres for temporall things.

Wherefore, whenſoeuer their enimies oppreſſe them, or by the want of any his accuſtomed benefites they ſéeme not to be regarded of the Lorde, they complaine vnto him not ſo much in the conſideration of their neceſſitie, as in regard of his glorie: vſing theſe and ſuch like kind of ſpeeches, Wherefore ſhould the Heathen ſay, Where is nowe their God? As if their chiefe care were to haue the Lord his glorie vpholden in the confirmation of his goodneſſe promiſed vnto his: which is called into doubt of the vngodly, while they ſée thoſe that accounted them ſelues for his, in affliction and oppreſſion, neceſſitie and want, as if they were not regarded of him. Whereby the vngodly are imboldened the more to oppreſſe the righteous, and by calling into queſtion the trueth of his promiſes made vnto his, confirmed the rather in the continuing of their diſobedience. Verie fitly therefore is the hallowing of his name, the comming of his kingdom, and the doing of his will, ſet before the requeſt of outwarde neceſſities, becauſe we ſhould demaunde them rather in reſpect of his glorie, that he might thereby haue a name and kingdome here in earth, and his wil perfourmed, rather then we to haue therein our alone neceſſitie relieued.

The hallowing of Gods name, comming of his kingdome, & doing of his wil, are fitly ſet before the requeſt of temporall benefits, becauſe we ſhould deſire them rather in reſpect of his glorie, then for the reliefe of our neceſsitie.

The godly in like maner returne the whole praiſe vnto him, euen when thoſe things are graunted vnto them that ſéeme to be moſte caſuall, and to come at aduenture. Therfore in that Pſalme before mentioned, they are willed to praiſe the Lord, and to tell vnto others what he hath done for them, when thoſe things which ſéeme to be méere caſual, & comming by fortune & chaunce, are obteined: which clauſe of prayſing the

Pſal. 107.

the Lorde, & telling vnto others what things he hath graunted at the requestes of their prayers, is added in the Psalme vnto the end of euery seuerall benefite graunted vnto them. But all men conceiue not this doctrine, they are his children alone, who in heart are assured that these which commonly we call casuall things, are disposed by him at the pleasure of his wil, and graunted as pledges of his good wil, to those that in trueth call vpon him, and therfore in the last verse of that Psalme, it is saide: Who is wise that he maye obserue these things? because they be onely his childrē that haue this wisedome to obserue this, to marke it, to knowe that he disposeth these outwarde things to the good of his, as pledges of his fatherly goodnes towardes them: and therefore they onely call vpon him for them in faith, and in receiuing them doe assuredly in their heart reckon them as benefites receiued of him, confirming their faith thereby, in the assurance of his especiall good will towards them. By this that hath bēne saide, it doeth appeare, that when we are oppressed with anguish of heart, or vexed with any calamitie, either of bodie or minde: wē haue to seeke our remedie at the hands of the Lord by prayer, in assured hope to receiue no small comfort thereby, if in faith and hope of his mercies we continue in calling vpon his name. It is a verie harde matter, and the worke of faith alone, when a man is sore distressed & seeth no meanes to escape, then to call vppon God w̄ faith and hope of being heard. And if helpe shal come, it is as harde a matter to ascribe it vnto the mercies of God as the fruite of prayer, and an assured token of his good will, rendering from the grounde of oure heart the praise that is due vnto him for it, & strengthening our faith thereby in ỹ persuasion of his mercies towardes vs. The seruaunt of God glorifieth

God

God in these things, acknowledging from his heart, that God is the giuer & disposer of them, but the vngodly whatsoeuer they say in worde, thinke in heart that they came by fortune and chaunce, and therefore do not giue him the glorie for them, neyther sanctifie them by prayer as things receiued in especiall good will from God. In the Psalme there is plentifully set forth vnto vs, what protection the godly shall finde against all daungers in their distresses, & in the end of that Psalme, it is declared, by what meanes they shall escape those daungers, in these words: He shall call vpon mee and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him, with long life will I satisfie him, and shewe him my saluation. If any shal diligently reade that notable booke of prayer, the prayer booke of the holie ghost, I meane the booke of Psalmes, hee shall clearely see that which before was saide, that the Prophet is no way distressed, but he runneth forthwith vnto God by prayer, and findeth comfort at his hands, knowing (as he testifieth in the Psalme) that The Lord is neere vnto all that cal vpon him, yea to all that cal vpon him in trueth, that hee will fulfill the desire of them that feare him, that he will heare their cry and saue them. Psal. 91. Vers. 15. 16. Psal. 145. 18. 19

It hath beene declared, that we in this petition are taught to call vpon God for deliueraunce, whatsoeuer our necessitie shalbe, and that with hope in him to be heard, albeit we see no meanes, howe we shalbee holpen. It hath in like manner beene declared howe hardly this is performed of vs, that we should haue hope when wee can see no meanes likely to helpe: so that it is the faithfull man alone that giueth this glorie vnto God. We learned out of the Psalme that ỹ faithfull man being tossed with the tempest vpon the Sea, and seeing no possibilitie to escape, resorteth vn-

to God by prayer, and findeth the fruite thereof. This (as was said before) is hardly performed in suche extremities, where there appeareth no meanes likely to deliuer vs. It is as hard a thing by reason of our corruption, to seeke at Gods handes by true prayer, those outward benefites that are procured by our labour, as by meanes appointed of God to help vs therunto. As for example, when a man hath an occupation to liue by, it is no easie matter for him to craue as hartily at Gods hands for his liuing, as that man that wanteth all ordinarie meanes to mainteine him. We are taught in this petition to beg at ẏ handes of God by prayer, those outwarde thinges that haue meanes ordeined to bring them, euen then when wee haue the vsual meanes. For the man that hath friends of great credite, that are able to compas maters of greater importaunce then he hath any to trouble them withall, must looke & seeke for successe at the Lorde by prayer, as carefully as if he knewe of no helpe or friendship at all. When men of wisedome, credit, or power, goe about their matters without any calling vppon the name of God, they plainly denie the Lord that honour that is due vnto him. For he must be acknowledged, as he is in deede, the disposer of all outward benefits, aswell of those that come by the meanes of our labor, indeuour, or other our meanes whatsoeuer: as those that come so as we can giue no reason of the same, coming by casualtie or fortune, as men commonly vse to speake.

And in this petition we are taught to craue al outward benefits, and the successe and going forwarde of all our labours of the Lord, who is the onely giuer of them, and without whose especiall blessing al healpes and meanes are to no purpose: according as it is written in the Psalme; Except the Lorde builde

Psal. 127. 1. 2.

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the house, they labour in vaine that build it. It is vaine for you to rise earely and lye downe late: declaring hereby, howe little helpe there is in all our carefull toyle, to attaine to wealth and earthly commodities. And therefore in all our trauels we are taught to resort vnto God by earnest and faithfull prayer. It is he that must blesse our going in, and our comming out, as we do reade in the Psalme. Wherefore the godly looke for a peculiar blessing of God vppon their labours, and seeke vnto him for it, when as the vngodly ascribe the honour that is due vnto God, vnto those helps and meanes of counsell, labour, or indeuour, which are but the instrumentes appointed of the Lord therevnto. The daunger of this disease is so greate, and man so easily drawen to seeke vnto the healpes that he hath without any due respect and regard of the Lorde: that in expresse wordes hee giueth his people warning of this offence in Deuteronomie. Beware least thou say in thine heart, My power and the strength of mine owne hande hath prepared mee this aboundaunce: but remember the Lord thy God. For it is hee whiche giueth thee power to get substance. Psal. 121. 8. Deut. 8. 17. 18

Let vs learne to sanctifie all outward blessings by prayer, seeking them vnfeignedly at the Lord, and acknowledging them in trueth, and from a persuaded heart, to haue beene giuen vs from the handes of our God, whatsoeuer hath beene the store or strength of our meanes to procure them by. For otherwise they are not pure vnto vs, if we be not resolued of the giuer thereof, reaching through all meanes into the sight of his goodnesse, who is the Lord and disposer of these temporall things.

A Christian is taught in this petition not to be tormented before hande, with the feare of an hard estate

we are taught in this petition, not to torment vs before hand with the feare of want or miserie to come, because the Lord hath promised to graunt the necessitie of the day vpon his day.

and euill condition in time to come, because the Lord (who is the disposer of all outwarde thinges,) hath taught his to resort vnto him for the necessitie of the daye, in the day and time of their distresse, promising to stand by them in their troubles and wants, and to declare him selfe to be their God by the benefites and mercies that he wil graunt at their requests. What a great burthen therefore are wee discharged of by the Lord, who in promising to heare vs in the day of our calamitie, hath cutt off many cares, griefes, and vexations, which (long before they come) torment the vngodly, and when they are vppon them, do driue them either to despaire or to vngodly shiftes.

Howe iust also is the plague and punishement of those, who refusing this benefit of the Lord, wil haue their owne care and feare vsurpe vppon the mercie & goodnesse of God: who in singular good will hath returned vnto vs the benefite of our thoughts & cares, to haue them otherwise bestowed for our good in his seruice, willing vs not to be carefull before hand for the necessitie to come, for the care of the day shall suffice for the same. If the Lord in mercie abate and giue backe this benefite of our care, that wee may haue it before the necessitie come free to bestowe vpon his seruice for our owne profite: what madnesse is there in our refusall? nay, what wickednesse and contempt of the grace of God? That man therefore that learneth not to abate the care for outward daungers and necessities to come, can neuer in trueth praye vnto the Lord that he wold giue him this day his daily bread. For these words (of daily bread, and this day) do cutt off the care & torment of times farre off. By the promise whiche in this petition wee doe trust and depende vppon, the holie Ghoste to the Hebrues cureth couetousnesse; willing them to bee content

Matt. 6. 34.

with

with that they haue, and to see that their conuersation be without couetousnesse, because the Lorde hath saide, I will not faile thée nor forsake thée. Hebrues.13.5

This promise of the Lord, that he will not forsake his in the day of their necessitie, is set as a bulwarke to beate backe their feare of want, and carefull couetting that ariseth therevppon: that they may holde them well content & appaid with their present state and condition. The holie Ghost maketh a great diuersitie betweene the godly & wicked touching these earthly things. For they come to the godly as it were sleeping: for so doth he terme their quiet labour, that wayte assuredly for the successe from the Lord, in respect of the carefull toyle that ỳ vngodly are tormented with, as if their liuing lay onely in their trauels. There is a secrete blessing of the Lord, which must be sought for at his hands by faithfull prayers, without the which all care and trauell that can be taken will not auaile. It is the blessing of the Lord that maketh riche (saith the holie Ghoste.) There is more in that, then our fleshly and mistrustfull heart can easily be persuaded of. Let vs therefore learne to lessen our mistrustfull care, that we may testifie to the worlde the increase of our faith, in the persuasion of his mercie towardes vs, according as this petition doeth admonish vs. For in praying vnto him for these outward commodities, we do acknowledge that they be at his disposing, and that all the labour in the worlde will not fetch them, vnlesse it please him to giue successe. Wherefore we may plainly see, that when wee haue trauelled or vsed those outward meanes whereby commonly benefites are procured, we haue but accomplished one parte, and the least parte of that that bringeth the benefite in deede. Prayer must also be vsed, and the Lord he is to be intreated, and this is not Prou.10.22.

the least, but the chiefe part.

The godly tempt not the Lorde by refusing his meanes, but euen then when they do vse those meanes they are much in prayer for the successe & going forward of them: whether it bee labour, counsell, or friendship that they vse to compasse their matter by. For the want of this, wee see it fall out in common experience, that the wisest men haue had such successe with their deuises, as the moste foolishe man that is, could not haue made a madder match, then often times falleth out euen there where their care and counsell hath been the greatest. Which teacheth vs to giue the Lord his due, to acknowledge him the Lorde and gouernour of those temporall commodities, to begge them at his hands by true & vnfeigned prayer, & by faith to depend vppon him, and not vpon our trauel, no not where it is the greatest and promiseth ẏ moste vnto vs.

Worldly men that depend wholie in the persuasion of their heart vpon the help of their hands, their wisedome, or their wealth or friendship: do dissemble with the Lord in this request. For they seeke that at him as his gifte, which their heart telleth them that they haue alreadie at home. Couetous men ẏ would gather faster then he will giue, how can they in truth seeke it at his hands: when they are not at any time content with that measure or portion that hee doeth giue, neyther rest in his distribution, hauing suche a hungrie desire as would prescribe the Lord, and not be limited or prescribed by the Lord: The oppresser, hard & cruell dealer, that pretendeth to beg his bread & temporall commoditie of the Lord, & in the meane time is the purueyer, & prouider for him selfe, by such oppressing & vnmercifull meanes as the Lord abhorreth, doth dallie with the Lord, deceiue him selfe, and ma-

maketh his prayer a curſſe vnto his owne ſoule, & a witneſſe in the daye of iudgement againſt his owne conſcience: in that he hath profeſſed in this prayer, that to be ỳ Lords gift, which he ſought of Sathan by ſuch wayes & meanes as he approueth: but the Lord abhorreth them. We praye here for others as well as for our ſelues, he therefore that profeſſeth to praye for others their good eſtate concerning temporall things, & yet conueyeth that which is others, or withholdeth it eyther by violence or deceipte: with what conſcience doeth he offer this petition to the Lord? The children of God haue their faith declaring it ſelfe by outward things, while they depend vpon him for them: wherein the vngodly bewray their want, howſoeuer they boaſt of their inward perſuaſion of his goodnes. For if the Lord ſpeede them not to their contentation, they will not ſticke to prouide for them ſelues, by ſuch eyther open or ſecrete oppreſſion as he hath plainly forbidden, as if he were only the God of the ſoule, & not of the bodie alſo, & whole man, to prouide for both, according to the good pleaſure of his will: & we by faith to depende and wayte for a ſpecial bleſſing from him, euen in outwarde thinges which the vngodly cannot ſee into. For they binde the Lorde ſo vnto the inſtruments whereby he worketh his will, that in trueth they haue the glorie, and he is altogether depriued thereof.

They be only his children that in trueth acknowledge him the giuer of theſe outward benefits, & therfore will vſe no meanes beſides thoſe whiche hee hath approued. The other in ſeeking helpe by meanes forbidden of him, do plainly ſpeake in t hoſe their doings, ỳ they haue no faith nor confidence in him. Wee may in faith and good hope aſke thoſe things, becauſe they make for the glorie of God, who doth reigne and rule

in earth by giuing vnto his their wants, euen in these outward & temporall things, according as we may learne in the Psalme. Where after many words de-
Psa.146.10. claring that God executeth iustice for the oppressed, giueth bread to the hungrie, loseth the prisoners, keepeth the straungers, relieueth the fatherlesse, ouerthroweth the way of the wicked: immediately it followeth: The Lord shall reigne for euer, O Sion. As if the Lorde shoulde not bee knowen to reigne, if he should faile his seruaunts calling and depending vpon him in their distresses. For we may not thinke that he faileth his seruaunts, when he giueth them better benefites then those which they do aske. As if they craue deliueraunce out of present daunger, and he by taking them in mercie out of this life, worketh a finall riddaunce out of all daunger: shall wee saye that the Lorde hath not heard them? Likewise, if their necessitie whatsoeuer, indureth longer then they wishe, or increase vppon them after their suite made for deliueraunce, because the Lord wil worke a more glorious worke in their deliuerance for the comfort and increase of their faith, notwithstanding it be some long time after: shall we saye the Lorde hath reiected their prayers, because he hath delayed so long? God forbidde. For the Lorde according to the good counsell of his will, sometimes hath not iustified the innocencie and good causes of his, no not before their death. And as it hath beene saide of the time, so likewise is it to be thought of the meanes and maner of helping and relieuing vs, if that hath beene other then we could haue prescribed, shall wee denye the Lorde to haue heard our suites, because the helpe that we haue had, hath not beene in the same manner that we haue conceiued to be best? This one thing wee haue often to call to remembraunce, that before the

request

requeſt of theſe outward neceſſities, there is the deſire of doing his will here in earth: to teach vs that the Lorde is thus helpful, in outwarde neceſſities oppreſſing them, vnto the prayers of ſuche, as haue not only the knowledge of his will, but alſo the deſire to doe it. For that goeth before the other in our prayer, and therefore in our deſire: in as much as true prayer goeth not without the deſire of the hart vnto the requeſt of the tongue. Thoſe therefore, that loke for theſe outwarde bleſſinges when they call vnto the Lorde, muſt learne both to knowe what his will is reueled in his worde, and alſo to haue a deſire to doe the ſame. For vnto thoſe that thus worſhip him the Lord hath promiſed to incline his eare, according as it is written in theſe wordes: We knowe that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him heareth he: putting them in hope of being hearde that be worſhipers of him, and making thoſe the worſhippers, not that do vnto him whatſoeuer liketh them, but that are doers of his liking and will, which is opened to vs in his worde. To the confirmation of this may be added that, which is written in the firſt Epiſtle of S. John in theſe wordes, Whatſoeuer we aſke we receiue of him, becauſe we do thoſe things which are pleaſing in his ſight. By this it appeareth that witches & ſorcerers (whiche will haue the name of wiſemen and wiſe women) who are thought to doe ſo many things with prayer, cannot preuaile with the Lord, to obteine theſe outwarde thinges of him in fauour and good will. For of all people they are the moſt ignorant of his will, and therefore of his worſhip. But as euen nowe it was proued, if any man be a worſhipper of God and a doer of his will, him heareth he. Thoſe are they to whō the Lord hath made promiſe that he wil be mercifully

Thoſe who look for outwarde bleſſings when they pray vnto the Lord for them, muſt learne both to know what his wil is reueled in his word, and alſo to do the ſame. Iohn 9.31.

i.Ioh.3.22.

inclined vnto, in their prayers and petitions. He is
Psal..145.18. nighe vnto all that call vpon him in trueth, he wil ful-
19.20. fil the desire of them that feare him, he wil heare their
crie & wil saue them. The lord preserueth al them that
loue him, (saith the holy Ghost.) It may so fall out
that the prayers of witches and such like may be in-
strumentes of his iustice, for the punishment of sin
in others: & for ỹ hardening of their owne heartes:
but it is as sure as the Lorde liueth, that they neuer
obteine any thing by their prayers to their good, in
fauour and good liking of the Lorde. But as for the
seruauntes of God, they are in assured hope to haue
their prayers heard, when they shall call vppon the
Lord in their outward distresses: for they are persua-
ded, (as the trueth is in déede) that it standeth vppon
the name and glorie of the Lorde, to stande by his in
their necessities for to succour and helpe them, as the
matter shall require. Wherefore they require it as a
parte of his owne glorie, as an argument and assu-
rance that he reigneth here in earth, as a matter that
is agréable to his good pleasure and will, according
as they haue learned out of his word. Which giueth
them an assured hope of being hearde, and maketh
them bolde to call vpon him, knowing that his owne
glorie, the renoune of his owne kingdome, & a mat-
ter that is agréable to his owne good liking and wil,
is in hande, while their distresses and wantes are
brought before the Lorde, to be holpen, and relée-
ued by him. A manifest confirmation and prose of this is
Psal. 145. 14. to be founde in the Psalme: In the whiche place the
Prophet speaketh much in the beginning of extolling
the name of God, of meditating the beautie of his
glorious maiestie, of shewing forth the glorie of his
kingdome, and speaking of his power: after this it
followeth, that the Lorde vpholdeth all that fall, that

he

he fulfilleth the desire of them that feare him, that hée will heare their crie, and will saue them: as if the glorie of his name, & renoune of his kingdome were séene in this: to lift vppe his that fall, to heare their crie and saue them. And no doubt the Lorde will haue it knowen here vpon earth, that he is Lorde ouer all: true and faithfull in his worde, by the helpe and defence that he will graunt vnto his, whensoeuer in their distresse they shall by faithfull prayer resort vnto him. His meaning is to leaue manifest and plaine proofe that he ruleth here in earth, euen by that mercie that he hath to bestowe vpon his, who cal and crie vnto him in their necessitie with an assured hope of being hearde. For the glorie of his name, the honour of his kingdome, and the good pleasure of his will go ioyntly together with the hearing and regarding of their cause: according as they are set before this petition, in this fourme of prayer that is prescribed by the Lorde. Where, before we make mention of dayly breade, there is request made for the hallowing of his name, the comming of his kingdome, and doing his wil: because euen then when he releeueth the necessities of his that cal vpon him, his name is hallowed, his kingdome commeth, and that is performed which is agréeable to his will. This cannot but minister hope and comfort vnto vs in all our necessities, that his honour and glorie is after a manner darkened in our distresse, and as it were suffereth in the same, which the Lord God cannot but erect & aduaunce, & therefore fauour our distresse, wherevnto his owne honour is so néerely ioyned.

Nowe let vs

way, &c.

The xvii. Lecture vppon the 12. and 13. verses.

12 And forgiue vs our debtes, as wee alſo forgiue our debters.

13 And lead vs not into temptation, but deliuer vs frō euill: for thine is the kingdome, and the power, & the glorie for euer, Amen.

IN this petition we doe require ẏ forgiuenelle of our ſinnes, wherin we are to vnderſtand, that by this woꝛd ſin, is not only meant ẏ guiltines that we haue bꝛought in vppon vs by offending, but alſo the punithement whatſoeuer that followeth therevppon, as ſhall hereafter (God willing) moſte plainely appeare. Wee are therefoꝛe put in hope by this petition, to haue as well the punithment as the faulte of our ſinne pardoned and foꝛgiuen vs: ſo that when any punithment of God is vpon his, they nēde not to deſpaire: foꝛ we are taught and commaunded by him, to make ſuite foꝛ the foꝛgiuenelle of ſinnes, which coulde not be done in faith, if the Loꝛde had not pꝛomiſed vnto vs the pardon and foꝛgiuenelle thereof. The godly at all times when any affliction was vppon them, haue reſoꝛted to the Loꝛde foꝛ the foꝛgiuenelle of their ſinnes. And why? Are we not taught ſo to do in the holy ſcripture? Doth not the pꝛayer of Solomon leaue this, foꝛ a perpetuall doctrine, vnto the Churche: that when any punithment is vppon thoſe that be his, they ſhoulde confeſſe their ſinnes in truth with an aſſured hope in ſo doing to finde fauour at his handes:

We are put in hope aſwel to haue the punithment, which is vpon vs for our ſin remoued, as the guiltines pardoned, when we in true repentance turne vnto him, calling vpon him for the forgiuenes of ſinne: for by ſin (which we craue to haue forgiuen vs)

handes: and eaſe of their griefe when they ſhall truely turne vnto him: Accoꝛding as it is wꝛitten in ỳ Chap. in theſe woꝛds: VVhen thy people Iſrael ſhalbe ouer throwen before the enimie, becauſe they haue ſinned againſt thee, and turne againe to thee, and confeſſe thy name, and pray and make ſupplication vnto thee, then heare thou in heauen, and be merciſull vnto the ſinne of thy people Iſrael, and bring them againe vnto the lande which thou gaueſt vnto their fathers. A plaine pꝛoſe we haue in this place, that the people of GOD may reſoꝛte boldely vnto God, euen then when his puniſhment is vpon them, foꝛ the foꝛgiueneſſe of their ſinnes. And as plaine is this alſo, that his mercie toꝛwarde them, and pardoning of their ſinnes, conſiſteth not onely in the remouing of the faulte from them, but alſo of the puniſhment that is due foꝛ the faulte & tranſgreſſion. Foꝛ he pꝛayeth that when the people ſhalbe led out of their lande by their enimies, becauſe they haue ſinned againſt the Loꝛde, that if they ſhall confeſſe their ſinnes and turne vnto the Loꝛde: then hee woulde bee merciſull and bꝛing them againe vnto the lande, whiche is to remoue the puniſhemente from them, as wel as the fault and guiltineſſe. This was that puniſhment to be captiues and pꝛiſoners in their enimies land: when they are bꝛought home this puniſhment is remoued.

it is vſuall in the ſcripture to vnderſtand as well the puniſhmẽt as the guiltines and offence. 1. Reg. 8. Verſe. 33.

The like pꝛoſe we haue of this matter in the ſame Chapter, in theſe woꝛdes: When heauen ſhalbe ſhut vppe, and there ſhalbee no rayne, becauſe they haue ſinned againſt thee: and ſhall pray in this place, and turne from their ſinne, when thou doeſt afflict them, then heare thou in heauen, and pardon the ſinne of thy ſeruaunts, and giue rayne vpon the lande. They that haue ſinned are incouraged to pꝛay vnto the Loꝛde, & are aſſured to be hearde, when they ſhall in truth be-

Verſ. 35. 36.

wayle

wayle and confesse their sinne.

Marke it also, that as well in this place, as in that former, the pardoning of their sinne remoueth the punishment, and reacheth vnto that as well as vnto the guilt thereof. I doe note this, because of that doctrine of the Church of Rome, which doth affirme that God doth pardon the fault of his, and yet reteine still the punishment, which they say must be redæmed by their satisfaction. A daungerous doctrine, that God shoulde absolue them of the fault, and yet presse them with the punishment whiche doth not apperteine vnto them, but in respecte of their offence, because they are faultie. This doctrine chargeth the Lorde with iniurie. For if he shall remit and forgiue the fault, and yet reserue the punishment, he punisheth without a cause. For where the fault is pardoned, the man is as if he had not offended, he is no longer accounted a trespasser. Can it then stand with the iustice of the Lord, to punish him whome he himselfe hath iustified as no offender, in the frée pardoning and forgiuing of his fault? We do sée it through out this Chapter, that when they shall confesse their faulte and turne vnto the Lorde, they are discharged of the punishment, and that the holy Ghost is ignorant of this diuorcement betwéene the punishment and the fault, which the church of Rome hath inuented to vtter their merchandize of satisfactions withal. And lest any shoulde thinke that this prayer for the forgiuenesse of sinnes, did but take place in these speciall causes in the remouing of those particular & speciall punishmentes, the holy Ghoste maketh it generall in the seuen and thirtie verse. When there shalbe Famine in the lande, when there shalbe Pestilence, Blasting, Mildew, Grashopper, or Caterpiller, when their enimies shall beseige them in the cities of their land, or any plage, or any sicknes, (for these are ý

Verse.37.

verie

verie woꝛds of the text) ẏ their pꝛayers ſhalbe auaile-
able (when they ſhall confeſſe their faults and truely
turne vnto ẏ Lord,) foꝛ the remouing of thoſe puniſh-
ments what ſoeuer they are that be vpon them, yea
euen to make them that ſhall haue led them away
captiues to haue pitie and compaſſion on them, as it Verſe. 50.
is declared in that Chap. This is great comfoꝛt vnto
a Chriſtian conſcience, when he ſhall learne and vn-
derſtande that there is a medicine that can cure him,
euen then when the Lord ſhall haue reuealed his ſin
by bꝛinging puniſhment vpon it. Moꝛeouer, leaſt it
ſhould be excepted againſt this, that in dꝛed Solomon
pꝛayed that puniſhmentes might be remoued when
they ſhoulde confeſſe and truely bewaile their ſinne:
but howe can it be pꝛoued that the Lord did euer pꝛo-
miſe to heare any ſuch pꝛayers? The matter is ma- 2. Chro. 7.
nifeſt in the booke of Chꝛonicles. And the Lord ap- 12. 13. 14.
peared to Solomon & ſaid vnto him, I haue heard thy
prayer, if I ſhutte the heauen that there be no rayne, or
if I commaunde the graſshoper to deuour the land, or
if I ſende peſtilence among my people, if my people
do humble themſelues, and pray, and turne from their
wicked wayes, then wil I heare in heauen, and be mer-
ciful vnto their ſinne, and will heale their lande. In Pſal. 107. 10.
the Pſalme there is plentifull pꝛoꝛfe, that the Lord
wilbe intreated to foꝛgiue the ſinnes of his ſeruants,
and to remitte their puniſhments when they ſhall in
true repentance, humble them ſelues befoꝛe him.
They (ſaith the Pꝛophet) that dwell in darkenes be-
ing bounde in miſerie and yron, beecauſe they rebel-
led againſte the wordes of the Lorde, when he hum-
bled their hearte with heauineſſe, then they fell
downe, and there was no helper, then they cryed vn-
to the Lord in their trouble, and he deliuered them frō
their diſtreſſe: he brought them out of the ſhadowe of
deathe, and brake their bandes in ſunder.

In

Verſ. 17.

In that Pſalme there is likewiſe prooſe of ẏ ſame matter apparent enough in theſe woords. Fooles by reaſon of their tranſgreſſion, & becauſe of their iniquities are afflicted, their ſoule abhorreth all meate, and they are brought to deathes doore, then they crie vnto the Lord in their trouble, and he deliuereth them in their diſtres: he ſendeth his worde and healeth them, and deliuereth them from their graues. It were an infinite woorke to recite thoſe places in the booke of Pſalmes that proue the mercies of God to remoue puniſhments from the offenders, when they ſhall in true repentance turne vnto him. It is a harde matter in greate affliction to perſuade the man that is ſoore afflicted for his ſinn, that there is mercie with the Lorde to remoue his puniſhment, if he ſhall truly humble him ſelfe in repentance for his ſinne: yet, we ſee what plaine prooſes there are of the ſame, to increaſe our faith in the perſuaſion to haue our ſinnes forgiuen, when we are truly greeued and penitent for the ſame.

It is a hard matter to perſuade the man that ſuffereth ſome greate puniſhment for his ſinne, that the Lord wilbe intreated of him to remit and releaſe that puniſhment if he humble himſelfe in true repentance for his ſinne: yet is this doctrine moſt neceſſarie to be taught, becauſe the mercifull promiſes of God toward his are more often perfourmed in deliuering them from daunger, then

This is a doctrine moſt needeful to be ſtood vpon, becauſe ẏ bleſſings ẏ the Lord hath promiſed to beſtowe vppon his, by reaſon of our corruption, are rather deliuerances from euill, then preſeruations in any continuall courſe of proſperitie. I ſay they rather come in after our affliction, then ſtande continually with vs to kepe affliction from vs. Which many miſtaking, haue ſtumbled at the afflicted eſtate of the children of God: but the woorde of the Lord doth guide thoſe that be his to looke to the end of the vpright man.

Marke the vpright man, and beholde the iuſt, for the end of that man is peace (ſaith the Prophet.) And almoſte all thoſe requeſtes that Solomon maketh for the people of GOD, are to haue bleſſinges and benefites procured vnto them after their troubles & afflicted eſtate.

We

We ſée therefore how néedefull it is to holde this doctrine of forgiuenelle of ſinnes, that we ſtumble not at the crolſe of Chriſt, that we do not murmur or deſpaire in our afflictiõ: that we ſhould not ſhake off hope, notwithſtanding our gréefe whatſoeuer haue had longe continuaunce and abode with vs: that we nouriſh no wrong iudgement of the eſtate of the Church and childzen of God, that we decide not with the vngodly againſt the ſeruants and Saints of God. A temptation that had almoſt ſhaken the faithfull ſeruant and Prophet of God Dauid, vntill he went into the ſanctuarie of the Lord, to inquire the end of thoſe men. This doctrine ouerthroweth the hereſie of the Nouatians, who do denie the forgiuenes of ſinns after baptiſme. That which is ioyned with this petition (of our forgiuing them that treſpaſſe againſt vs) noteth not any deſerning to haue our ſinnes forgiuen, by reaſon of our forgiuing of them that offend againſt vs. For then we ſhould not pray to haue them forgiuen, ſéeing we remoue them by deſert: but is added for our inſtruction, and for our comforte. For our inſtruction, to teach vs that the Lord requireth this at our handes, that we ſhould be mercifull becauſe he is mercifull. For our comfort, to tell vs that if we which be men can remit the wrongs and iniuries done againſt vs, much more will our heauenly father, who is without compariſon aboue man in mercie & compaſſion, forgiue the offences and ſinnes of his ſeruants, when they ſhall in true repentaunce ſéeke vnto him for the ſame.

in ſuch a preſeruation of them, as that they ſhould not fall thereinto.

It is néedeful for our infirmitie to receiue perſuaſion of his mercie, eſpecially when his iudgment ſhalbe vpon vs, & punihment which is the aſſured ſigne of his diſpleaſure ſhall preſſe vs. It is then a hard matter to cõceiue hope that the Lord will forgiue vs. For infidelitie is as déepely roted in our hearts as any ſinne or

iniquitie whatsoeuer.

The Lord our God will not be inferiour vnto man in mercy, and therefore if we which be weake men do forgiue them that offend vs, much more will our heauenly father be ready to remitte vs our sinns, who for obedience to his wil doe so willingly relent, forgetting the iniuries that are done vnto vs. Luke.11 4. Matt.6.15.

Therefore the Lorde hath left vs (who are taught by his spirit to forgiue vnto others their offences committed against vs) an assured hope to finde fauour at his hands: who will neuer be founde inferiour vnto man in mercie. Therefore is it thus written in Luke, Forgiue vnto vs our sinnes, for euen we forgiue euerie man that is indebted to vs. And as it is necessarie that we should be vpholden with this hope, so is it requisite ẏ we remember ẏ which is writtē in Mat. If ye do not forgiue mē their trespasses, no more wil your father forgiue you your trespasses: to admonish vs ẏ the Lord will haue his to resemble him, & beare this his image of mercie before the worlde. If we be taught to remit, and forgiue offences vnto others, when they shall haue done vs any wrong, we may easily perceiue that the Lord will not haue vs to cherish our selues in the hope of bēing hearde, when we shall offer vnto other iniurie and wrong. For if a Christian be admonished in this petition, so farre to profit, that he learne to forgiue iniuries done against him: much more would the Lorde haue him to be farre from offending others by iniuries done vnto them.

We pray that the Lorde would not giue vs ouer vnto sinne to be hardened therein, as we for our former sinnes haue deserued but that he would deliuer vs from the snares thereof.

The last petition, wherein we craue that the Lord woulde not leade vs into temptation, but deliuer vs from euill, doth admonish vs, that the Almightie vseth to punish sinne with sinne, that when men shall haue long continued in sinne, they shall become so blinde and hardened therein by the iust iudgement of GOD, that hardly sometime after much affliction, they can be cured of the same. That the godly are subiects vnto a kinde of hardnesse of heart, which is a punishment for their former sinnes layde vppon them from the Lord, it may appeare by that prayer of the Church of God, whereof we read in the Prophet Isaie, in these words:

O Lord

O Lord why hast thou made vs to erre from thy wayes, and hardened our heartes from thy feare, returne for thy seruants sake, & for the tribes of thine inheritance. Esaie.65.17.

It is not that hardnesse of heart, whiche is peculiar to the reprobate, that is mentioned in this place, but to be so taken with the snares of sinne, and so ledd into temptation and blinded and intangled therein, as the godliest that liueth may be, and yet afterwarde by affliction, or some other meanes, deliuered from the same.

For when it pleaseth the Lorde to lay any extreme affliction vpon his, no doubt there is in them this erring from his wayes, and hardnesse of heart from his feare, which the Church of God complaineth of in this place, and whiche the Lorde purposeth to cure. For he is not cruell to punishe so extremely when there is no cause, but his meaning is to mollifie their harde heartes thereby, that they may be humbled vnder the gouernement of his holy worde.

We pray therefore in this petition, that we may not be hardened through the deceiptfulnesse of sinne, for the auoyding whereof the children of God are admonished in the Epistle to the Hebrues to exhort one another. Exhort one another (saith the holie Ghoste) while it is called to day, lest any of you be hardened through the deceiptfulnesse of sinne. Heb.3.13.

This petition of not leading vs into temptation, but deliuering vs from euill, doth well followe that of forgiuenesse of sinnes.

For when it pleaseth the Lorde to forgiue sinne, he deliuereth them from being hardened therein: giuing them the sight of the deceipte that is in it, and also power and maisterie ouer the rage thereof. In that prayer of Solomon, whiche we haue so often heard of

before, when he prayeth that the people of God may haue their punishments remoued, when they cal vpon him there is alwayes added the condition of turning from their ſinne, either in expreſſe wordes, or elſe in wordes that neceſſarily importe the ſame. As to take one example for many. In that Chapter he hath theſe
1. Reg. 8. 35. wordes: When Heauen ſhalbe ſhut vp, and there ſhal be no raine, becauſe they haue ſinned againſt thee, and they ſhal pray in this place, and confeſſe thy name, and turne from their ſinne, when thou doeſt afflict them, then heare thou in Heauen, and pardon the ſinne of thy ſeruantes, and of thy people Iſrael, when thou haſt taught them the good way wherein they may walke. So that the turning from ſin is neceſſarily required of them that doe looke for the forgiuenes of ſinne. And then eſpecially when the Lorde ſhall teſtifie againſt vs from Heauen, by punishments laide vpon vs: we haue to call to minde our former ſinnes, & ceaſſe to be careleſſe and ſecure therein. For when the Lord forgiueth ſinne, he alſo cureth ſinne, not ſuffering vs any longer to ſléep in the ſame, being ſnared with the bayts and allurements thereof, but begetteth in vs a newe care to ſhake it off, and a newe watchfulneſſe ouer it.

The end why we wold haue our petitions and prayers hard, is that his kingdome, power and glory may be aduanced: which is brought to paſſe when the ſuites of his ſeruants that

There is added to the ende of this petition, For thine is the kingdome the power & the glorie for euer: which doeth admoniſh vs of ſundry profitable inſtructions: for by it we are taught what ſhoulde be the end of our petitions, why we would haue them granted, euen that his kingdome, power, and glorie may be aduaunced. For (as we haue learned before) while that ỹ Lord frameth his to ỹ obedience of his wil, giueth good things vnto them, remoueth euil things frō them, his name is halowed, his kingdome commeth, & his will is done here in earth. For by dealing thus with

with his seruauntes, he will be knowen to rule and reigne here vppon earth, and be glorified in the same. This desire therefore to haue him glorified, should be both at the beginning and end of our prayers, whether our suit be for spirituall graces, or for temporall blessings. By this also our faith is strengthened in ỳ hope to obteine our petitions, because ỳ Lord cannot neglect the glory of his name, and the honour of his kingdome, which dependeth vpon the performance of his mercie towardes his seruauntes that call vpon him: and therefore our hope cannot deceiue vs, being ioyned so neere vnto the glorie of our God.

are made according to his word, be performed: there is therefore great hope to be heard, since that our prayers stand coupled so closely to his glory.

Moreouer, in this we are admonished, that it is not the worthinesse of our selues, nor yet of any other, but the honour of his name, that commendeth our suites and petitions vnto the Lorde. Finally, herein we are admonished of a speciall worshippe and seruice, whiche is thankesgiuing vnto God, whensoeuer we receiue any benefite, of what kinde soeuer. For we acknowledging in our prayers, not onely that he hath the disposing of these benefites, but also that his kingdome, glorie, and honour consisteth in the rewarding of his with the same: shall be found traytours to the crowne of his kingdome, if after benefites receiued, we doe not by thankesgiuing, confesse and acknowledge the same. This giuing of thankes is a speciall worshippe and seruice of God, in so much that the Lorde reiecting sacrifice, placeth his honor in thanks giuing. Will I eate the fleash of Bulles, or drinke the bloude of Goates? (sayth the Lord by his Prophet.) Offer vnto God praise, and pay the vowes vnto the moste high, and call vpon me in the day of thy trouble, so will I deliuer thee, & thou shalt glorifie me. And in ỳ last verse of that Psalme, it is sayd. That he who offereth praise vnto the Lorde, doth glorifie him.

Giuing of thankes vnto God for benefites receiued is a special seruice and worshippe of God which hath in

it an acknowledging that the Lorde hath the disposing of all things here belowe, and that he hath a speciall care ouer his churche, to helpe them in their necessitie and distresse.

Whereby it appeareth, that the Lorde esteemeth thankesgiuing as a speciall worshippe and seruice of him, which may well be perceiued in sundrie places of the Scripture, but especially in the booke of the Psal. It is in deede a seruice of God, peculiar and proper vnto the children of God. For the wicked are not acquainted with it, they see not the Lorde his arme in their deliuerances, they see not through the instruments that God vseth to helpe them by, into the especiall good will and fauour of God: from whence the godly take those helpes to come as a plaine proofe thereof. Therefore doth the Prophet say, The voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hande of the Lorde hath done valiantly. He maketh it the peculiar worke of the righteous, to reioyce in the Lorde, and in heart to prayse him. For, notwithstanding all people taste liberally of his benefites, yet the feeling of his fatherly goodnes which procureth giuing of thankes in deed, is proper onely vnto the children of God.

Psal.118.15.

It is a singular priuilege, that he doth vouchsafe his elect alone, when he giueth such a sweete taste vnto his benefites, as driueth their heartes to reioycing and giuing of thankes: not onely in the comfort of the present benefite, but also in that hauing receiued an assured token of his fauour, they peaceably passe ouer the course of their life, assuring them selues that they are had in especial reckoning and accompt with the Lorde. Therefore the Prophet is bolde to haue this speech of them: Blessed is the people that reioyce in thee, they shall walke in the lighte of thy countenaunce O Lorde, they shall reioyce continually in thy name, and in thy righteousnesse shall they exalt them selues. He maketh it no common matter to reioyce in the Lord, but a matter belonging onely to the elect

Psal 89.15.16.

and

and blessed people of God. How greatly it pleaseth the Lord, the Apostle witnesseth in ỳ epistle to the Corinthes, where he requireth ỳ praier of the church of God for him in his affliction, that when his deliueraunce shall be obteined by the prayers of many: many persons may giue thanks vnto God. Which notably declareth how acceptable a seruice it is, to giue thankes vnto God, when the afflictions of the children of God serue thereunto, and are become a speciall end of the same: As witnesseth in like maner the Prophet: The Lord hath looked downe from the height of his Sanctuarie, that hee might heare the mourning of the prisoner, and deliuer the children of death, that they may declare the name of the Lorde in Sion and his praise in Hierusalem. 2. Cor. 1. 11. Psal. 102. 19.

Now if it be demanded, Why the sacrifice of thanks giuing is so acceptable a worshippe and seruice of the Lorde: The answere is ready, because it ascribeth the gouernment and distribution of all benefites vnto the Lord: denying them to come by casualtie or chaunce, as doe the vngodly whatsoeuer they say, in that they are neither comforted truely in them, nor yet thankfull for them. Moreouer it acknowledgeth God not to bee a deade thing and bare name, that regardeth not men that serue him in the obedience of his will, but that in truth he hath a care of his Church, helpeth his in their neede, and regardeth them in performing the trueth of his promise towardes them. This acknowledging of the mercies of God by giuing of thankes, helpeth forward the faith of other in persuasion of this tender care that he beareth towards his. Giuing of thanks to god for benefites receiued help our faith forward in the persuasion of God his special goodwil towardes vs, and

Wherefore the godly were accustomed to open vnto others the children of God, the especiall benefites and mercie whiche they had receiued of the Lorde, that they might not onely ioyne with them for the

the seruaunts of God haue declared vnto others that feare God, what benefits they haue receiued, that they might not only ioin with them in this acceptable seruice of thankes giuing vnto God, but also receiue increase of faith in the experience of his goodnesse towardes those that feare him. Psal. 22. 23.

praise of his mercie, but also receiue increase of faith in the visible experience of his goodnesse. It is well knowen that the people of God vnder the law had a solemne rite and ceremonie, in performing the vowes of thankesgiuing and peace offeringes, when soeuer they had receiued any notable and singular benefite of the Lord. Which was a thing so well pleasing the Lord, that they present this their purpose, to prayse him, and to tell what he had done for them, as a reason to persuade him to worke their deliuerance when they are distressed, according as wee reade: Saue mee from the Lions mouth, and aunswere mee, in sauing me from the hornes of the Vnicornes. I wil declare thy name vnto my brethren: in the middest of the congregatiõ wil I praise thee, (saying) praise the Lord ye that feare him, magnifie him all ye seede of Iacob. For he hath not despised nor abhorred the affliction of the poore, but when he calleth vnto him, he heard. My praise shalbe of thee in the great congregation, my vowes wil I performe before them that feare him. The poore shall eate and be satisfied: they that seeke after the Lorde shal prayse him.

This kinde of persuasion haue the seruauntes of God often vsed, and therefore we doe reade that the godly in their petitions haue vsed often these words: Shut not vp (O Lord) the mouths of them that praise thee, open not the mouthes of the vngodly, that they may praise the power of their Idols, and magnifie a fleshlie king. They were persuaded that the Lord did greatly esteeme his owne glorie and honour: that it was a speciall seruice and worship that he delighted in, as it is in deede. For euen the end of our saluation is the praise of his free mercie and grace, and hee hath elected his to the praise of the riches of his grace: and the end of our temporal deliueraunce is to

acknowe-

acknowledge and magnifie that grace which we haue tried to be true, and had good experience of the same. So doth the godly king Ezechias confesse, that the Lord would not haue him swalowed vp of ỳ pit, wout the taste of his mercie in deliueraunce, because if he had so departed, the Lorde shoulde then haue wanted that seruice of thankesgiuing for his deliuerance whiche is so acceptable vnto him. For those that are so ouerwhelmed in their afflictions tast not of the mercies of deliuerance, whiche openeth their mouth and filleth it with the prayses of the Lord. It was thy pleasure to deliuer my soule (saith Ezechias) from the pit of corruption, for thou hast cast all my sinnes behinde thy backe: for the dead cannot prayse thee, they that goe downe into the pit cannot hope for thy trueth, but the liuing shall confesse thee as I doe this day. The father to the children shall declare thy trueth: the Lorde was ready to saue me, therefore we will sing my song all the dayes of our life, in the house of the Lord. Esaie. 38. 17

The seruants of God haue beene carefull to be holpen in their distres, least the Lord should wante the glory that is due vnto him, euen this sacrifice of thanksgiuing, which he so well accepteth of.

That he saith: The dead cannot praise him; we haue to take it as the trueth is, that when those that be his are not deliuered in their distresses, he wanteth that prayse here in earth (where his glorie is often oppressed) which their deliueraunce would plentifully spreade abrode.

And they doe mosse thirste after the triall of his goodnesse here vpon earth, where there be so many enimies to his glorie: that seeing the plaine proofe thereof, they may be plentifull in his praise. Therefore doeth Dauid in like maner require deliuerance, that he be not ouerwhelmed in his affliction, and so the Lord want the praise of his deliuerance: Returne O Lorde, deliuer my life, saue me for thy mercies sake. Psal. 6. 4.
For in death there is no remembraunce of thee, in the graue who shall praise thee? The Scripture is plen-

titull in such prayses, where the seruants of God haue greatly longed for deliuerance, ỳ they might prayse his name, and haue vrged it as a reason to persuade the Lorde to heare their petitions, because then they woulde offer vnto him that wel pleasing sacrifice and seruice of thanksgiuing, a sacrifice that doth so greatly please the Lorde, and therefore cannot but be well liked of all those that be his.

It was declared before, that there was a solemne rite & ceremonie among the Iewes, in their thankes giuing after some great benefite receiued, where the godlie met together, not onely to giue prayse, but also to be confirmed and strengthened more and more in their faith, and persuasion of his fatherly care and regarde that he hath towards those that be his. This is made plaine vnto vs in the Psalme: He hath brought me out of the horrible pit (saith the Prophet) and he hath put in my mouth a newe song of prayse vnto our God. Many shall see it and feare, and shall trust in the Lorde. It cannot but be a singular worshippe of God, that ascribeth this right of gouernement and care of his seruants vnto him, that also hath in it such force to increase faith which is the foũteine of all obedience. Howe great then is the sinne of vnthankfullnesse, when men passe ouer the benefites of God, and the assured pledges of his fauour, without any thankfull remembraunce or comfortable assuraunce of the good will of GOD?

Psal. 40.2.

Surely the neglecte of this duetie (I meane of thankesgiuing to God, when we receiue any singular benefite, as some notable deliuerance from daungers, or happie outgoing from trouble) denieth the Lord to be the disposer and gouernour of thinges here bẽlowe, and fathereth them vppon fortune or chance. Howe soeuer they denie it in wordes, it denieth in

dẽdes

déde any especiall care to be in God ouer his: it maketh God to be nothing beside a bare name, and vains imagination. It ouerthroweth faith, (which persuadeth vs of the speciall care and good will, that God beareth vs, in taking his benefites, not as common thinges, but as pledges of his peculiar fauour,) in that as common matters, and no witnesses of any especiall good will, by vnthankfulnesse they are passed ouer, and lightly let slippe. Moreouer, the want of this dutie hindereth the profiting of others, in that they denie this help of strengthening their faith, whiche the Lorde hath appointed, and the seruaunts of God haue practised, according as it was of late cited out of the Prophet, that many should see what the Lord had done, & be drawne to put their trust in him. Now let vs pray vnto our heauenly Father in the name of his Sonne, that we may so pray, that we may obteine: & obteining, render from a thankefull heart true praise, & thanksgiuing vnto his name.

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FINIS.